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VOL. LXXXIII

MILWAUKEE, WISCONSIN, MAY 3, 1930

No. 1

## The Church in Social Programs

EDITORIAL

## Church Congress Sermon

THE BISHOP OF VERMONT

## First Impressions of Evergreen

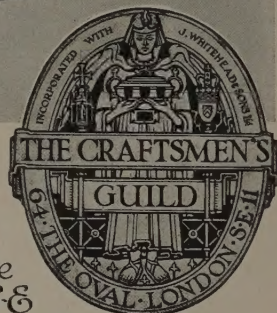
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# The Living Church

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VOL. LXXXIII

MILWAUKEE, WISCONSIN, MAY 3, 1930

No. 1

## EDITORIALS & COMMENTS

### The Church in Social Programs

THE recent prison horror in Ohio, through which more than three hundred prisoners were killed, suggests several questions, some of which are peculiarly germane to a Church publication.

Nobody supposes that the people of Ohio are sinners beyond others. The question as to what individuals or what causes are immediately responsible for the horror are local questions, and the people of that state do not need the assistance of those from outside to determine the question. It may be presumed that investigations already under way or soon to be instituted will sufficiently determine the local question.

We have in mind the larger questions, first of responsibility and then of feasibility—what *can* be done?—as primarily the questions that come to the Christian citizens of our country to answer. As to responsibility, two different incidents told in the Bible bear on the case. The first was the reaction of Cain to the question of Almighty God as to the death of his brother: Am I my brother's keeper? The second is the reaction of the disciples at learning that one of them was to betray Him: Lord, is it I? Perhaps both of these questions have something to do with the attitude that we ought to take to an incident such as this that illustrates forcibly the result of the sins, perhaps of commission, perhaps of omission, that are common to large groups of Christian people, in which it is generally difficult, sometimes impossible, to pin legal guilt upon individuals.

The prison at Columbus was over-crowded; more than double the number were confined in it for which it was intended. Yes, but so are almost countless other prisons in this country. Our own executive secretary for Social Service, the Rev. Dr. Charles N. Lathrop, pointed out the fact in a little pamphlet, *The Church and Jail Work*, published some time ago, and has repeatedly alluded to it in social service gatherings. To that danger he has perhaps devoted more of his time and of the activity of his department than to any other. Dr. Lathrop is one of the few experts in this country on problems of criminology.

And the incident can scarcely fail to compel us to deal with the question: What is the province of the Church in regard to social problems?

In recent years Churchmen have been more solicitous over this question than they used to be. After

experimenting, not very successfully, with a joint commission of General Convention on social service, the action of General Convention in creating a department on that subject in connection with the National Council was quite generally approved. Whereupon most of us leaned back in our chairs with satisfaction and dismissed the whole subject from our minds as settled. We had created a department, equal to that of Missions, and had been so fortunate as to secure an expert student of the question as its head. What more was there to do?

Alas for the common futilities of the American people. Is something wrong? We pass a law to prohibit or to correct it. Then we are through with the subject.

We once recognized that the Church and the Christian religion do not sufficiently permeate individual life; we do not produce saints from among ourselves, on a sufficiently large scale. We secure our revised Prayer Books and are, perhaps, a little surprised to discover that we must still confess ourselves (meaning, chiefly, our neighbors) to be miserable sinners. What is the matter? Did we not enact enough laws, whether through ecclesiastical legislation, or through civil statutes or constitutional amendments? Does our canon creating the Department of Christian Social Service need amendment? Or is it all the fault of men in the department whom we had believed to be experts in social problems? Shall we "turn the rascals out," as we do once in so often in politics?

Certainly there is no provision in our canons whereby the burning of a prison in Ohio can be justified; and we with an expert in criminology at the head of our department! And with two perfectly good departments of social service in the state of Ohio; "believe it or not," but refer to page 174 of the last *Living Church Annual* if you would see the evidence!

YES, something is wrong.

There are three subjects to which our Department of Christian Social Service seems to have devoted particular attention. These are (preëminently) our jail problem, the problem of the family, and the relations of capital and labor. We are supposed to have expert thinkers on each of these subjects in the department.

And yet an over-crowded prison burned, our people



have fewer and fewer children to bring to baptism, and we still hear of disastrous strikes.

Others tried a different policy from ours. When they had sufficiently diagnosed the drink evil, they went into politics and got it prohibited by law. Did they succeed better than our policy toward social evils does?

At any rate, the policy of our Department of Social Service is different. It has asked for no legislation, political or ecclesiastical, though it has proved, in abundant ways, that it is not blind to the social evils of the day, and its hands are tied, in some respects, by resolutions of General Convention directing it to co-operate with various other bodies who determine their policies for themselves, as our department would also do if General Convention would cease to embarrass it with mandatory directions.

Our department is trying to meet the great moral issues of the day by educating our people. It has pamphlets dealing with each of the problems in which it has specialized. Its workers have produced books that are creditable studies of the problems with which they deal. Beside the works of Dr. Lathrop, Mr. Holt has produced a work, *Building the City of God*, that is being widely used but ought to be used still more widely. It has been promoted to the status of a text book in the Christian Nurture Series; a measure of comity among experts in our departments that is almost unparalleled. Its studies in the problems of the Family, the Community, and Industry and Commerce do not by any means solve all the problems that may be raised under these titles, but they do afford a preliminary study such as would help all our people and such as is bound to lead to further studies when this one has sufficiently laid the ground. We are told that Mr. Holt will shortly publish a fuller study of the Family. The fact that our department has men in it who are competent to make and to publish such studies, slow though the method be of making reforms simply by educating our people and difficult though it be to secure an adequate circulation for these books, is scarcely known to the rank and file of the Church. The fact that the Church is, by this method, working corporately toward the solution of great social problems is scarcely known to our own people. Whether the policy of education, or the policy of legal compulsion, will ultimately prove more successful in dealing with such problems can only be determined by their respective fruits. At any rate we wish that we could discover a greater amount of appreciation of the quiet work of the Department of Christian Social Service—and the same is true of the Department of Religious Education—than we do. If the policy of reform by educating our people is to succeed better than the policy of legal compulsion, then our people must take steps to become educated in these problems, and must draw from the Church and the altar the spiritual energy which shall impel them to be better, because better informed, citizens. No doubt the Church cannot generally be a factor in promoting reforms within the State, but her children—her men and women voters—can be, and the Church can stimulate these to more effectual use of their suffrages.

UNFORTUNATELY we all agree theoretically as to the value of the work of our Social Service Department, and so it is next to impossible to arouse Churchmen as to its seriousness. If our Protestant partisans could only see in the department the germs of Romanism, or our Catholic Churchmen could be led to assail it as being in substance the work of Martin Luther or John Calvin or even of our modern "Broads," we might have enthusiastic, rather than theoretical,

support from perhaps one-half of the Church. As it is, the department fails to receive the advantage of being "under fire." Social service—problems of the family, penology, capital and labor—seems to be recognized as a nonpartisan subject. All Churchmen can work together for these ends; therefore they do not.

The apathy that Churchmen in general evince toward the work of this department is pitiful. With the structure of the family constantly under attack from somewhere, with prison fires and riots and, generally, a disgracefully over-crowded condition of our jails, with outbreaks between capital and labor producing actual war, very few seem to see that the Church itself is on trial. What factor should be interested in these details of our common life, if the Church is not? And what can the Church do, if her people will not support her very sensible programs when she forms them? How can she educate if nobody wishes to be educated? Must she go to Washington and establish a new lobby, which shall institute new prohibitions?

True, if the constituency of the Church will not support the work of the Church, some of that work must be left undone. Thus it may become necessary for the activities of the department to be curtailed. If so, let the Church at least know what she is doing. Let it be frankly avowed that because of the apathy of Churchmen, the work of the Church in such-and-such fields is being abolished. If reform by education becomes impossible, let us at least not throw stones at those who seek reforms by prohibitory legislation.

At least we should like the world to know that the responsible authorities of the Episcopal Church saw the dangers latent in our prison condition before a penitentiary was burned, and sought—ineffectually, it is true—to arouse public sentiment in regard to the iniquities of the system; and dangers of fire may almost be said to be the least serious of these iniquities. In these other fields, and particularly as to the family, the Church is seriously trying to meet the issue.

Can the Department of Christian Social Service not even be rewarded by feeling the intelligent support of Churchmen? Even of those who do not believe in a policy of securing social improvements by penal laws?

WE ARE interested in the report of progress in our Negro congregations in South Florida, as briefly reported on page twenty-two of this issue, and especially in learning that new churches for the large congregations in West Palm Beach and Miami have already been occupied. This editor had the pleasant opportunity of seeing these churches and their magnificent congregations not many months ago, and he can testify gladly to the excellence of the work in both. The FAMILY OF THE LIVING CHURCH may well be especially interested, since it was, in no small part, due to their efforts and their contributions that new churches were built after the disastrous hurricanes of several years ago. We should be glad if some of the FAMILY should feel able to complete the church at Miami, where, as also at West Palm Beach, the respective congregations of Negroes have splendidly contributed generous sums, not relying wholly on the gifts that were made by very many Churchmen to restore damage and to build still better structures, after the hurricanes had done so much destruction. Dr. Lewis and Father Culmer, Negro priests at the two points, are doing excellent work and proving wise leaders among their people, and the sympathetic help and

Successful  
Negro Work



guidance given by the Bishop Coadjutor, who is charged with supervision over all the missions in the diocese, have been large factors in building up Negro congregations in both these centers that fully illustrate that the Church and her services have an appeal to the people of that race second to those of no other religious body.

WE DO not care to comment upon the recent ecclesiastical trial in the diocese of Lexington further than to say that the general comment on the subject-matter—not on the particular litigation—which we made editorially in a recent issue, seems to us still to stand.

Our Newest Ecclesiastical Trial  
Ecclesiastical trials are always an evil, though sometimes, no doubt, a necessary evil. A man may be within his legal and canonical rights in marrying, as in any other human relationship, and still greatly retard his usefulness in the ministry. No trial can pass upon this latter question, and it is exactly the question that is most important in any specific case.

### ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

#### CHINA FAMINE RELIEF

Chicago Branch of Woman's Auxiliary .....	\$100.00
Trinity Church, Bessemer, Ala. ....	17.05
Rev. Joseph Snowden, Carlinville, Ill. ....	1.00
	<hr/> \$118.05

#### BISHOP SEABURY MEMORIAL FUND

L. A. A. ....	\$ 10.00
M. I. C. ....	5.00
	<hr/> \$ 15.00

#### HOLY FAMILY HOMES, LONDON

Mrs. Thomas Graham, Colorado Springs, Colo. ....	\$ 20.00
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### NEITHER HOT NOR COLD

THERE are members of the Church that have grown cold. They are seldom to be seen in the House of God and give abundant evidence that they are more in sympathy with lovers of the world than with lovers of the Lord Jesus Christ. To all practical purposes, they have lost their first love and have ceased to be identified with Christ and His kingdom, though their names may still be found in the Church's records. They form one large class who do injury to the cause of Christ. Paul describes them quite accurately when He says, "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Chilled to the bone, no warm spot can be found in their hearts. Then there is a second class still more harmful to the cause of Christ. It is made up of professed followers of Christ who wear the livery of His religion but have lost His spirit. So it was with these Laodicean Christians. They had grown to be self-satisfied and much devoted to their personal comfort. They considered themselves rich and prosperous in an earthly sense, but were far from being rich toward God. They were much interested in laying up treasures on earth, but little concerned about laying up treasures in heaven. They were neither cold nor hot, and resembled stale and tasteless lukewarm water. How can Christ love a lukewarm Christian? He is more of an offense, more of an injury to the Church and Christ's religion than an erstwhile follower whose love has grown cold, and who ceases to profess to be numbered among the faithful of Christ's fold. When worldly people put an estimate upon what the Church is worth to mankind, they are bound to give it no higher value than the membership of the Church in its life and character proves itself to be worth. They always judge the Church and Christianity by what Christians prove themselves to be.

—REV. DR. GEORGE W. SANDT in *The Lutheran*.

## DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

### CHRISTIAN JOY

*Sunday, May 4: Second Sunday after Easter*

READ St. John 15:11-16.

THE Christian life is not to be counted as gloomy or sad. If any one has a reason for true joyfulness it is the Christian. He is honored by his name, "Christian." He is the child of God by creation and by re-creation. Redeemed by Jesus Christ from sin he has the privilege of bearing witness concerning the gospel truth. He knows that life means education and that all his experiences of happiness or pain have a lesson for him to learn. He can commune with God through prayer, and he knows that God loves him. He has special privileges through prayer and Bible and church and Holy Communion, and He knows that he has a home in Heaven (II Corinthians 5:1). Surely Christ's wish that our joy might be full can find fulfilment in us.

*Hymn 556*

*Monday, May 5*

READ St. John 16:20-22.

THE blessedness of Christian joy is that no man can rob us of it. It is a gift from God. It has a sure foundation. Of course, there are sorrows in life, the greatest grief resulting from "souls that will not be redeemed," and from our own weakness. But these sorrows cannot be compared with the glory which is revealed through Christ (Romans 8:18), a glory not altogether postponed but having much of realization here. It is a doubt of Christ's promises that makes us sad, and it is most unworthy of us to question His love and care. If we are gloomy we are not as just in our treatment of Him as we are in our treatment of our earthly friends, for we believe them and rely upon their promises. We have "exceeding great and precious promises" given to us (II Peter 1:4) and we can rely upon them. Surely our joy should be full for no man can break God's promises.

*Hymn 101*

*Tuesday, May 6*

READ Psalm 103.

DAVID in the Psalms teaches us to be happy and grateful. He bids us to be joyful in the Lord (Psalm 100) and calls for praise and worship even from the forces of nature. Hymns and songs are a part of our worship and they reflect the joy which God Himself has in His own works (Psalm 104:31). It is at once a cause of joy and an expression of gladness when we sing. If Satan tempts us to be gloomy and sad, hymn singing will help us conquer and the songs will express our praise. It is no idle exhortation when we are told to sing unto the Lord (Psalm 95); it is at once a prescription and an admonition. It is like counting our mercies when we feel the press of poverty, and like a breath of pure ozone when we leave an overheated room and go outside. David gave a great message; when standing upon a hilltop he cried: "I opened my mouth and drew in my breath, for my delight was in Thy commandments" (Psalm 119:131).

*Hymn 258*

*Wednesday, May 7*

READ Acts 16:23-26.

PAUL and Silas singing in prison were finding "songs in the night" (Job 35:10). No music is so sweet as that which comes tuned in the minor key. Beethoven's *Sonata Pathétique* touches the heart, and Burns' lines are true:

Dearly bought the hidden treasure  
Finer feelings can bestow;  
Chords that vibrate sweetest pleasure  
Thrill the deepest notes of woe.

To learn the holy songs of sorrow and to bring them to the sunlight of faith and love is to find the richest of joys.



The pure Easter lily comes from damp and dark earth. To make our burdens the foundation for songs of triumph is to learn one of the dearest truths of Christianity. So did the dying wrestlers sing: "Forty wrestlers, wrestling for Thee, O Christ, claim for Thee the victory and ask of Thee the crown."

*Hymn 539*

*Thursday, May 8*

READ Acts 8:5-8.

THE preaching of Christ always brings joy to those who preach and to those who hear. It should make our churches great centers of joy and our services a delight. For it is not from the pulpit alone that Christ is preached. Hymns and prayers and the Bible lessons tell the old, old story, and our hearts are made glad by the assurance of God's love and the comfort of Grace given by Jesus Christ. As the Resurrection truth makes the Easter Day worship a joy, so all our Sundays should lift us up and exalt us as we gain some measure of infinite truth and receive the blessing of peace. May it not be our fault if our worship seems dull and we are restless? Perhaps we have had wandering thoughts or have not joined heartily in the responses or have forgotten the presence of God. Perhaps we have brought burdens and laid them at the Master's feet, and then taken them up again as we went out with sighing and weariness! Surely, surely, the preaching of Christ should bring joy always and everywhere.

*Hymn 45*

*Friday, May 9*

READ St. Luke 10:21-24.

THEY greatly err who assume that our blessed Lord's life was sad and that "He often wept but never smiled." Can we think of Him holding little children in His arms and frowning? Can we think of Him talking of birds and flowers while a cloud of gloom rested upon His brow? Even His suffering on the Cross as He spoke "Seven Words of Love" must have had a holy peace akin to the purest happiness, for He was saving the world and the Cross was the Throne of a Victor! And after His Resurrection as He met many during those "Great Forty Days" must He not have felt a keen joy as He called "All Hail," and bade His friends and disciples to count death as the "Gate to Life Immortal"? If God's nature smiles with sunlight and blossoms, with stars and moonlight, the blessed Christ who loved the works of His own creation (St. John 1:3) must have rejoiced as He prayed on the mountains and walked on the sea. And still He rejoices when we declare our love and trust.

*Hymn 356*

*Saturday, May 10*

READ Revelation 5:8-14.

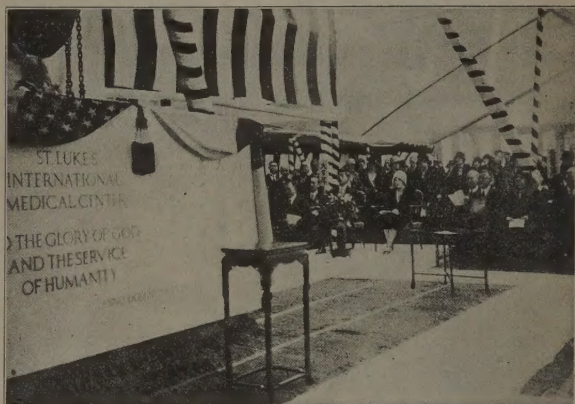
THE new song which St. John heard was typical of that blessed Land whose mysteries he was permitted to see in a vision. Happiness is fully described—tears wiped away, harps and instruments of music are there, songs of Moses and of the Lamb, the welcome of Him who is alive forevermore—ah, what joy indeed is in Heaven. It is the perfection of life and love as St. John sees it and describes it in language suited to our earthly experience. But why can we not have a measure of it here? "It is not in Heaven that we find God, but in God that we find Heaven," writes a French theologian. Would not men understand Christianity better if we were glad and buoyant in our faith? In their confusion and heaviness they want peace and cheer, and only Christ can give these blessings. If you are glad because you are a child of God and if you rejoice in His love, show it, and let weary souls know that here on earth Christians can sing in heart and smile with faith because the Christ is here always and everywhere.

*Hymn 384*

Dear Lord, Thou alone canst make me glad, for Thy love is everything to me. Help me to prove my faith and love by the joy which comes from Thee. Let my heart sing even now the song of the Redeemed, and may my worship be glad because Thou art near. Amen.

## LAYING OF CORNERSTONE AT TOKYO

THERE has already appeared in THE LIVING CHURCH (April 5th) an account of the laying of the cornerstone of St. Luke's International Hospital at Tokyo, Japan, when Bishop McKim, assisted by Dr. John W. Wood, executive secretary of the Department of Missions, officiated, and a distinguished company of diplomats and representatives of the Japanese government and of the Church participated. Additional information is now at hand in the form of letters and of Japanese newspaper accounts of the ceremonial. Among those present were Prince and Princess Chichibu, and the American and British ambassadors. In connection with the event there was also held the graduation ceremonies of nurses



AT THE CORNERSTONE  
St. Luke's Hospital, Tokyo

from the College of Nursing, the diplomas being presented by Bishop McKim. A procession consisting of a vested choir and fifty nurses in white uniforms approached and entered the grounds. Prayers were offered by Bishop McKim and Bishop Matsui, and addresses were given by Baron Sakatani and the American ambassador, Mr. Castle. Then Bishop McKim presented the diplomas to the first graduates of St. Luke's Joshi Semmon Gakko (Girls' College), and Mr. Tanaka, Minister of Education, delivered a congratulatory address. A cablegram was also read from George W. Wickersham, chairman of the American Advisory Council, which has been a large factor in the raising of the necessary funds.

Bishop McKim reviewed briefly the history of the hospital, especially since the time of the earthquake in 1923, when the entire plant was destroyed. He quoted a cablegram which had been sent to the United States at that time reading, "All gone except faith in God." The fact that the hospital was now well on the way to rebuilding, on even a larger scale than ever before, was not only due to the assistance received from the United States, but also to the coöperation and loyalty of many Japanese friends who saw in the project a means of furthering better relations between the United States and Japan.

Ambassador Castle, congratulating Dr. Teusler and his able assistants on this visible mark of progress of the work to which they had dedicated their lives, said:

"The new buildings of St. Luke's Hospital will be among the architectural monuments of reconstructed Tokyo. They will be a permanent memorial of American friendship for Japan. But we must not forget that the buildings are only the visible housing of the great work of human service which will flow out from this spring in a cleansing stream. Here the sick will find comfort and gain a new hold on life. Here will be done the scientific research the results of which will enable physicians not only in Tokyo but throughout Japan and the Orient to grapple successfully with disease and suffering. Here graduates of the medical schools will receive the practical training which is an essential preparation for their work among the sick. Here young women will learn the gracious and humane art of nursing that will enable them to supplement and complete the work of the doctors. A group today is starting out on this wonderful career and it would be impossible to compute the sum of bodily and spiritual pain which their gentle ministrations will soothe. . . . Japanese are already among the great scientists of the world. Their courage

(Concluded on page 9)



# The Mind of Christ

Sermon delivered at the Church Congress, Charleston, S. C., April 30, 1930

By the Rt. Rev. Samuel B. Booth, D.D.

Bishop of Vermont

*"Let this mind be in you, which was also in Christ Jesus."*

—PHILIPPIANS 2:5.

MANY of us have preached enough sermons to have discovered that their value depends almost as much upon the way they are received as upon the way they are delivered. There is such a thing as creative listening, which awakens the preacher, while it rewards the hearer. Such a relationship usually comes after friendships have been established and where there is a bond of sympathy and understanding between the spoken and the heard word. When this bond is lacking there is likelihood of an artificiality which prevents the most fruitful preaching, which artificiality is too often present at special occasions such as this. If, however, this is recognized at the outset it may readily be overcome if we seek that honesty of heart which gives the Holy Spirit free access; which honesty I believe has always characterized the atmosphere of this Congress. May such a spirit be present with us at this time so that we may through our fellowship come to have a larger knowledge of the mind of Christ.

The words of our text are daring and arresting. One might naturally suppose that St. Paul was calling us to the impossible, for our thoughts cannot be His thoughts any more than our ways can be His ways. Reasonable as this view may be, it was the exact opposite that St. Paul seemed to have in his mind. He conceived of the mind of Christ as intimately identified with the work of the Holy Spirit. To him, this searching and tireless representative of the Father was ever endeavoring to identify Himself with the lives of men. St. Paul's conception of the Christian life rested very largely upon the conviction that the love of the incarnate God was perpetuated in time and space through the work of the Holy Ghost, and that by his indwelling a new mind and new character were formed in the life of the believer. The Epistle to the Ephesians expresses this thought in several passages. He speaks of the intent that the wisdom of God might be known by the Church, and prays that God would grant them according to the richness of His glory to be strengthened with might by His spirit in the inner man. Submission to the Holy Ghost, renewal of energy, transformation of character, were all interwoven in his mystical experiences and in his intellectual convictions. How perfectly these are all summed up in his words to the Romans, "Be not conformed to this world: but be ye transformed by the renewing of your mind."

Without doubt we are in an age that needs spiritual renewal. One of the greatest of sources of hope lies in the fact that there is a growing recognition of this need, and also that there is a growing belief that it can be satisfied. Our best leaders in the realm of psychology, such as Dr.

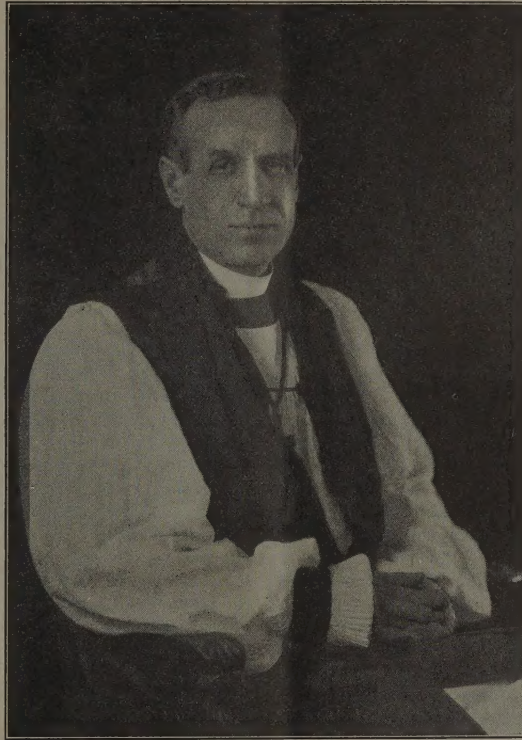
Rufus Jones and Dr. J. A. Hatfield, as well as our leaders in the realm of theology, notably Father Thornton, the Rev. Leonard Hodgson, and Dean Bennett of Chester, are pointing us back to an inexhaustible reservoir of energy and of power. The vast hidden forces which in the nineteenth century were conceived of as alien to all personality and divorced from Christian teaching are today being recognized as the imminent expressions of the unsearchable love which has

been hid in God from the beginning. Practical mysticism, faith-healing, retreats, and various forms of spiritual exercise are coming to have new significance for the popular mind, because of our recognition of the fact that God is at once the creator of his universe and the directing agent through whom we attain knowledge and wisdom. There is something exhilarating in the thought that the Holy Spirit searches an entrance into our hearts, and thereby would enlighten our minds. With this conviction we are coming to realize that the time spent waiting upon Him is the most practical preparation for the life of things as they are in this world of time and space.

Assuming, then, that we are one in our desire for this spiritual awakening that would result in clearer thinking and cleaner living, I would have you look at those great outstanding features in the life of Jesus which reveal His mind and which are implied by the gift of His spirit to all who would follow Him. There are three distinct aspects which enable us, from His life and work,

to know His mind so clearly that if we will look we may increasingly learn to pattern our thoughts after His.

SOME of you will remember that just a year ago my distinguished predecessor was asked to preach the sermon at the memorial service of his dear friend, Bishop Brent. There was deep significance in the text that Bishop Hall chose, for he said that the key to Bishop Brent's life and work lay in the fact that he had given his will to God and that his outstanding characteristic might be summed up in the words—"Lo, I come to do Thy will, O God." True spiritual leaders recognize in each other what the Church comes to recognize in them ultimately, an identity of purpose and intention between the disciple and the Master. This was undoubtedly true in the relation between Bishop Hall and Bishop Brent, who on the twenty-fifth anniversary of his consecration said that he had learned the secret of his spiritual life more from Bishop Hall than from any other human being. Here we get a clue that might be followed back through the ages in the lives of all who have truly followed the Master. There runs this singleness of purpose, no matter when they live nor what their condition. And how could it be otherwise? For the life of the Master was lived on this one key from his childhood, through his temptation, in His active ministry, in



THE BISHOP OF VERMONT



Gethsemane, and on the cross. There was a consistency of purpose in his life which has been reproduced in the lives of all His saints, and which is at the heart of real continuity. All is centered in the one intention to do the Father's will.

It may be difficult to show intellectually just what the relation is between will and love, just as it is difficult to explain the relation between freedom and authority, and there will always be room for philosophers to study these antinomies, and yet the fact remains that there is in human life a power whereby the individual identified the reason for his effort with some objective personality, with another self, which in its largest content we conceive of as God. This is a free act, a self-giving, and a full surrender which could not be forced, and which finds its moral significance in its own volition. This self-offering will ever be the crucial point in morals; and the battlefield in the Christian life. Too often we obscure this point. Training of our will, the significance of our hidden intentions, are after all of vital importance, even though we may trifle with them or forget them. No one can doubt, as he thinks of the mind of Christ as shown in the historic Jesus, that there was a sincerity of intention and a voluntary obedience, which was always at the basis of His active ministry.

There is an obviousness about the mind of Christ which to non-Christian mind seems opaque. This simplicity of intention is called platitudinous. This giving of the will must be taken for granted, so the worldly-minded would tell us; but too often such an assumption means the blindness of the soul to the one thing that is needful, and thus the real inner significance of the spiritual struggle is lost.

**B**UT if integrity of intention was the subjective side of the life of Christ, humble love for humanity was the objective side whereby He always gave practical expression to this invisible motive. This bi-focal law of love for God and man made the outward expression an imperative corollary to the inward intention. The great law of love not only searches the heart, but also examines the hands. We may dislike terminology and shun all the machinery whereby our spiritual impulses find expression but in the last analysis that which is implied in social service or in Christian charity is clearly a part of the mind of Christ. The will to do His will will cry out in this rebellious world of indifference and unbelief, telling all who will hear that the Father's love will never cease. Next to the marvelous way whereby our Lord kept His unbroken fellowship with the Father is the very obvious fact that He went about doing good. His neighbors had such a strong claim upon His time and attention that no barriers of race or of personal taste could inhibit His manifestation of this motive to love. When asked by the lawyer, who was his neighbor, our Lord not only told the story of the Good Samaritan, but pointed back to the questioner with those penetrating words, "Go and do thou likewise."

The rebellion that has often occurred in Christian history against an unfruitful dogmatism is not hard to understand, and no matter how loyal we may be to the revelation of the faith, we can never escape the obligation to express this faith in a loving relationship with our fellowmen, whether that relationship lead us in efforts toward a greater social justice or to the establishment of international peace, or to the extermination of prejudice and snobbery. One of the greatest preachers I have ever known did more in my youth to impress the Christian religion upon me by climbing five flights of stairs and calling upon me personally, than by his most eloquent sermon. There was a humility and sympathy in that personal touch which gave living illustration to the fiery words that he had uttered from the pulpit. Surely there is a valuable lesson as well as a real warning for those of us whose business it is to expound the faith. We must take great care lest we fall into a kind of class consciousness that labels those who differ with us as our inferiors. This uncharitableness must be resisted whether it is in the heart of the Catholic, in his censorious judgment of the Protestant, or in the heart of the Socialist in his censorious judgment of the capitalist. Obviously, all such is contrary to the mind of Christ.

The life of Christ on earth shows us that at all times His mind dwelt in these two realms at the same time, and the crowning glory of His humanity lies in the fact that they

were never separated one from the other, but forever unified in the mystery of His self-sacrifice. The skill with which He maintained this balance between motive and method, between will and deed, is His most compelling claim upon our devotion. His happy mingling of interior holiness and practical morality were the outstanding features of His gospel and have been the clear marks of his saints. Faith and morals, spirit and body, eternity and time, God and man, these are the antithetical elements that we see united in the mystery of the cross. We have not looked at His earthly life squarely unless we have followed Him to Calvary, and we only begin to know His mind when we kneel before the cross in humble adoration. It was and has ever been what He did on Calvary that has spoken to the heart and to the mind of humanity. And it was this love, reproduced in the life of St. Paul, which enabled him to say to the Galatians, "Henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus."

This same triumphant stigmata made St. Francis the beloved leader of his many followers. The same marks were evident, no doubt, in a far less degree in the life and person of Studdert-Kennedy, who immediately after the war hurled the challenge of self-sacrificing devotion to the clergy of Philadelphia in a most memorable fashion. The folly of self-giving has always been the secret of human leadership and the mystery of Christian faith. We may learn the mind of today from the *New York Times*, or the mind of the Middle Ages from Henry Osborne Taylor, or the mind of the Greeks from Plato, but to know the mind of Christ we have to follow Him to Calvary and from that vantage point gain a new vision which gives insight, courage, and wisdom, otherwise unknown to the minds of men. There are two practical applications of this power of the cross that I would like to refer to. We are searching almost frantically for some way to establish lawfulness in our country. Many words and much money have been wasted in connection with the old subject of prohibition and no doubt from the point of view of argumentation, much may be said on both sides. But it would seem clear in this, as in other difficult social problems, that there is a light comes from the cross which has a power not found elsewhere in human experience. No doubt it is true that we are free to indulge our likes and dislikes, and it may be contrary to the inborn rights of individuals to inhibit their freedom, but it certainly is within the rights of individuals to curb their own freedom for the sake of others; and the more quickly and the more clearly we can make the case of prohibition rest upon the platform of self-discipline and self-sacrifice, the more completely will we discover the safe foundation of all social moral order.

**T**HERE is another application of this law of the cross as revealed in the mind of Christ, to which I would also refer at this time. At the Church Congress a year ago much was said upon the too popular subject of the relation of the sexes. Since then magazines, popular books, and of late even our friends, the Methodists, have been counselling humanity in this most intimate field. Criticism may be directed against the Church for her silence, which is by many supposed to give her consent to the latest theory of birth control or to any other extreme statement, whether it comes from Bertrand Russell, or from a less fearless free lance. But the reticence of the Church by no means implies this lowering of her standards or of her betrayal of trust. She may be somewhat reticent in the face of doctors and psychologists, and of other learned people who are ready to show us that the way of least resistance is a sure guide to ultimate happiness. But there is much reason to believe that they are proving too much. Real men and women want something more than their physical satisfaction. Difficult and confusing as certain phases of the problem may be, there is a clear light that streams from the cross without which we are doomed to unchristian thinking and unholy living. In morals, as in a worthy economic system, we cannot get something for nothing, and the law of integrity, which is the law of the cross and of Christianity, mysterious and painful as it may seem, calls us to a height of which our worldly-wise counsellors seem to know nothing.

As we are sincere in our search for the mind of Christ, we shall find it more and more revealed as we meditate upon His

(Concluded on page 9)



## LAYING OF CORNERSTONE AT TOKYO

(Continued from page 6)

in research, their marvelous accuracy, their persistent following of clues will make them great discoverers. Men like Dr. Ikeda will make the world a better, healthier place in which to live. And thus the added resources of St. Luke's, giving them wider opportunities, may well lead to discoveries in medical science which will bring relief to all countries. These men are working in the service of humanity.

"Particularly, of course, the aspect which appeals to me is the fact that this hospital is a true expression of American friendship for Japan, a recognition of the greatness and the progress of Japan. One gives willingly and generously only to a friend who can make good use of the gift. We may send hospital units to a backward people to fight disease."

Mr. Tanaka, the Japanese Minister of Education, delivered a congratulatory address in his own language. Tea was served in the main hospital building.

IN ADDITION to the laying of this cornerstone and the graduation of nurses, there have been a number of interesting occurrences in Japan in connection with Dr. Wood's visit. These included graduation ceremonies at the Central Theological College and St. Paul's University, with which the former is affiliated, and a general conference of the Japanese



PROCESSION OF CHOIR AND NURSES  
Laying of the Cornerstone, Tokyo

Mission of the Church. The latter was held at Nara, the very ancient capital of Japan, and was attended by four bishops, Dr. Wood, and about seventy missionaries from every field of the Church's work in the Empire. It took on the nature of a celebration of Bishop McKim's fiftieth anniversary of his first arrival in Japan in March, 1880, and was made especially notable by his vivid and thrilling résumé of his life work here, and the history of the building and development of the Holy Catholic Church of Japan (Nippon Sei Kokwai) from the days of persecution and proscription when the Rev. Channing Moore Williams first arrived, to the present day, when it has become nation-wide, with nine foreign and two Japanese bishops. When it is remembered that the growth of the American Church's work here from one district to three, besides the giving over to the Japanese dioceses of fully half the work and churches in both Tokyo and Osaka, has all taken place during Bishop McKim's episcopate, and has been largely due to his labors and leadership, this is a date to be recorded very high up in the chronicle of the work of the entire American Church.

This May it is hoped to dedicate the new buildings of St. Margaret's School in Tokyo, which was another of the Church's institutions which was completely destroyed in the great fire and earthquake, and Dr. Wood expects to be back from China in time to be present at that ceremony. The principal speakers were introduced by Dr. R. B. Teusler, director of the hospital, and Dr. Kubo, vice-director.

THERE is a decided difference between a contributor and a giver. The former has much and parts with little, while the latter has little and gives much. —Rev. William Porkess.

## THE MIND OF CHRIST

(Continued from page 8)

passion, His inexhaustible and unfaltering determination to carry out the intent of His loving Father, and to reflect this love to a needy world are forever set forth in the mystery of Calvary and are forever perpetuated for us in the sacred mysteries of the altar, where the merits of His death are forever offered for the lives of the faithful. And as we look to Him (Jesus the Saviour of men), and are reminded of those ancient initials, I H S, may we not also be reminded of those other words, Intention, Humanity, and Sacrifice, and in His life and death come to know ever more and more the secret of his mind as his spirit is imparted to us, so that as we grow in years we may grow in grace and in a knowledge of Him who is forever the Way and the Truth and the Life.

May God grant to us all here gathered a special measure of that mind which was also in Christ Jesus.

## ON PRAYER

IF THE GOD OF OUR LIFE were unknown and unknowable, then it would be easy for the sceptic to gain a much wider public approval than he does in the world at present. In that case, he would stand an equal chance with the Deist of gaining at least an honorable hearing. But an awareness of the presence of God in prayer by so many millions of people at all times can hardly be dismissed as a mere psychological misinterpretation.

Most people interpret their experience by commonsense or reflex deduction from their past and other experience (through hearsay, reading, etc.), and when so many can vouch that they feel their prayers are speaking to God and that they feel God's fellowship with them in prayer, then they can hardly be accused of mistakenness. They feel the same happiness of returned intercourse as they feel in the company of human people. To call the one experience real and the other subjective merely is to show anti-religious prejudice or lack of faith. It is true that large numbers of people may all be mistaken in their conclusions, but such conclusions are either reasoned beliefs wrongly reasoned or erratic interpretations of materialistic phenomena such as present themselves in the guise of witchcraft and superstition. An experience that has identity with other known personal experience, both fulfilling it and excelling it, is on a different footing from the disputed fields of psycho-metaphysical truth.

The proofs of God's existence so wished for by many of the greatest thinkers are by themselves known up till now to be impossible to find. Deductive reasoning can only be applied to facts of experience, and cannot argue beyond what is given already. Inductive reasoning can only give probabilities. These are the only kinds of reasoning, and therefore faith is involved in the "Great Hypothesis." For those who think deeply enough, God is the most sure hypothesis, the only one that gives the truest, most reasonable, and most noble explanation of the universe of which we are a very small fraction. But—God can be found in experience, and prayer is one of His ways of seeking out us as we seek out Him. Our belief in Him is on firmer grounds, for it is one of the realities of our every-day world and life. To prove our own existence were necessary if God Himself needed proof and the simplest objects of sense and feeling.

—The Scottish Chronicle.

## CARRYING PEOPLE UPWARD

THIS MORNING the little colored elevator boy looked up at us with a smile. He was just as cheerful, just as ready to serve us as he had been when we said good-night last evening.

"Do you have to work very long hours?" we asked.

"Yes, sah. My hours are from half-past seven in the mornin' to eleven, sometimes twelve at night. But I gets a spell in the afternoon."

All day spent in the dark elevator carrying people up and down—a life of such monotony, and yet cheering every one who rode with him by his ready grin!

The world needs a great many folk to help to carry the people upward. For there are many things to climb besides stairs, and elevator men and elevator women as well are very necessary. Whom can we help to lift up today, away from the lower levels of earth and its care, up to the house-tops where one can look far and wide and gain a broader view of life and its meaning?

And can we smile while doing it? For, after all, the effort to uplift the world is not of very much use unless it can be done joyously.

—Zion's Herald.



# The Group System\* and the Catholic Church

By the Rt. Rev. Walter J. Carey, D.D.

Bishop of Bloemfontein, South Africa

I AM so often asked whether I can reconcile the Group system—often called the Oxford group—with the Catholic faith and system which I profess and follow. My view is my own, and possibly erroneous, but it may help some people to see a point of view that may be worth consideration. Let us take the two subjects apart, and then see whether they can be reconciled:

(1) The Catholic Church seems to me to be the group of groups: it is the Family of our Lord Jesus Christ, of which He is the Head and we are the members. Our life in Him is mystical and sacramental as well as conversational, *i.e.*, not only do we love Him, but we are "in" Him so that we actually share His incarnate and glorified Life. I think of myself and all other baptized and converted people as constituting the Church which is the very Body of Christ, so that if we could see Christ with a spiritual eye we should see ourselves, together with the whole group (which is the Church) as actually part of Christ, flesh of His Flesh, and bone of His Bone.

That Church has its life on Earth, as the Church Militant, and is no creation of ours. It begins with the Head, Jesus Christ, and we join Him and It, by our faith and our baptism; and by conversion we love Him and serve Him. This Church has its Christ-appointed officers, its Spirit-inspired Bible and Creeds, and its Christ-appointed sacraments. These we do not create, but accept and use, and obey.

But this Church has also other functions, frequently forgotten. It has the unspeakable privilege of worship, so that not only in private prayer, but in offering to the Father the Sacrifice of Calvary, it identifies itself with Christ's love and obedience, and offers an adequate worship to the Majesty of the Father. Here is the Eucharist: not denying the prayer-meeting, but lifting to God a majesty of worship which is the climax of the Church's adoration. But it is still more frequently forgotten that the Church has a mission to perform and a fellowship to achieve.

That mission is to convert the world, to bring souls to the sense of their own needs—of forgiveness, and help, and heaven, and so to Christ who alone can satisfy them. Again, there is a fellowship to be achieved, a production of a sense of family life, of brotherhood, which shall transform all life into the loving life of a united brotherhood. This would alter all relationships, personal, social, national, international.

It is here that the Catholic Church has often failed. Catholics have been self-centered—content with the beauty and tenderness of their adoration and worship, and more jealous of keeping all that beauty and loveliness than of spreading it to all the wide world.

Again they have made the fellowship too exclusive—they have limited it to those who think like themselves, and have forgotten the wider issues: the call to all men; the appeal even of the outcast, the sinner, the infidel. Perhaps, more especially they have hardened their hearts against the Protestant, the bodies outside the definitely Catholic pale.

Forgetting that "He that believeth and is baptized shall be saved," forgetting that Protestantism, however one-sided, was born of a genuine reaction against a materialism and decadent Catholicism, they have tended to close their hearts against those who are brethren, even if separated brethren. Thus Catholics, in my humble judgment, need a wider sense of fellowship with other Christians, a deeper fellowship with all the baptized and converted: and, above all, a greater sense of Mission. How can we reach the outsider? How can we stir up the almost dead organ of faith through which God can reach them? Is it not possible to keep as a precious heritage our Catholic

tradition and institutions and get to be more generous in our sympathies, and more simple and direct in our Mission; our evangelizing zeal and appeal?

(2) Now the Group system as I know it would take away none of our Catholic inheritance. Indeed they would be very open to learn it—we could teach them much about the beauty of worship, and the inner life of contemplation and devotion. We could also help them historically to see how the structural life of the Church Militant—its officers, its rules, its sacraments, its creeds—were Christ appointed or Spirit inspired.

But what they are really out for is to awake and strengthen the sense of fellowship and the obligation of converting others and not keeping our religion to ourselves or our same-thinking friends.

Their methods are all to that end. They are partly devotional, so as to root all things in Christ, and partly evangelical.

The Group itself emphasizes fellowship. We are all in Christ, and are one because we are in Christ. Guidance means committing ourselves trustfully, absolutely, permanently to Christ. It does not necessarily or always mean that Christ will guide us at 9 A.M. as to what we shall do at 5 P.M. But it does mean that if we give ourselves utterly to Christ at 7 A.M., He will guide us at 5 P.M.

Sharing means absolute honesty. It does not mean that we disclose our secret sins and failures to any casual meeting at all times; but it does mean that we get our sins off our hearts to somebody (and so often a priest), and that we are willing to admit, when we speak, our frailty, our longings, our hopes, our experiences.

And it does mean that we get rid of our masks: that we are as open and frank about Christ and our souls, as we are about our health, our interests, our sports, our ambitions.

The Group system (it isn't fair to call it Buchmanism: it is really the reproduction of the group system of early Christianity) is an effort to start again with the group as a unit, within the much wider fellowship of units which is called the Catholic Church. It is out to emphasize fellowship and love among Christians, perfect honesty and freedom, and to quicken the sense of our responsibility, each of us to further Christ's Kingdom by winning souls to Him one by one.

NOW are these two ideals irreconcilable? Surely not. There may be oddnesses and crankinesses in some of the new adherents. But where is it not so? There may be traitors like Ananias and Sapphira. Nobody is under obligation to join the executive, or to attend the meetings. Yet the Group can help us Catholics just where we need it. We can at least bless them and encourage them. We can say—we *must* say—that we can help them, as they can help us. We can introduce them to the widest group, the Catholic Church. We can give them history, theology, and true dogma. But we should be so unwise to harden our hearts, and fill them with suspicion.

God has sent this Group system to awaken certain sides of us which were dormant; to quicken evangelical zeal for individuals: to strive for a wider sense of fellowship in Christ; to strain after a reunion based on history and truth. This is their contribution. Shall we despise them because at the moment "he" in some ways "followeth not us"? No. Let us not forbid them. Let us open our arms to them: let us give our treasures to them, but let us not fall into the old error of ostracizing those who are full of possibilities of helping us, because their view is not (from our point of view) complete.

They have the mark of the Spirit. They can convert souls: they can make personal religion alive. They have no desire—indeed a vehement repugnance—to starting "a new sect."

Let us regard them as allies, and let us learn all we can from them. God bless them and us too, that together we may go on building the spiritual Kingdom of God.

\* This is the term commonly used in South Africa to designate what is less happily known as Buchmanism in the United States.



# First Impressions of Evergreen

By the Rev. Granville Mercer Williams, S.S.J.E.

THE road leads out of Denver, straight, flat, uninteresting, but we are going towards the mountains. Now suddenly they seem to rise out of the endless plain, rank upon rank, beautiful, alluring. Now we have reached the foothills and have begun the long ascent. On the right there is a flash of brilliant scarlet against a green background when the fantastic shapes of great masses of red stone, grotesquely sculptured, mark the "Park of the Red Rocks." Presently we

there is a glorious view of mountain and plain; and perhaps finally you will be ready for a really difficult bit of rock climbing. Mountain climbing, by the way, is one of the courses taught at Evergreen which are not included in the announcements, for there are always experienced climbers on hand to help the novice with sound advice or a helping hand, or both, if necessary.

The buildings at Evergreen are constructed in a rustic



PUBLIC LIBRARY, EVERGREEN, COLO.

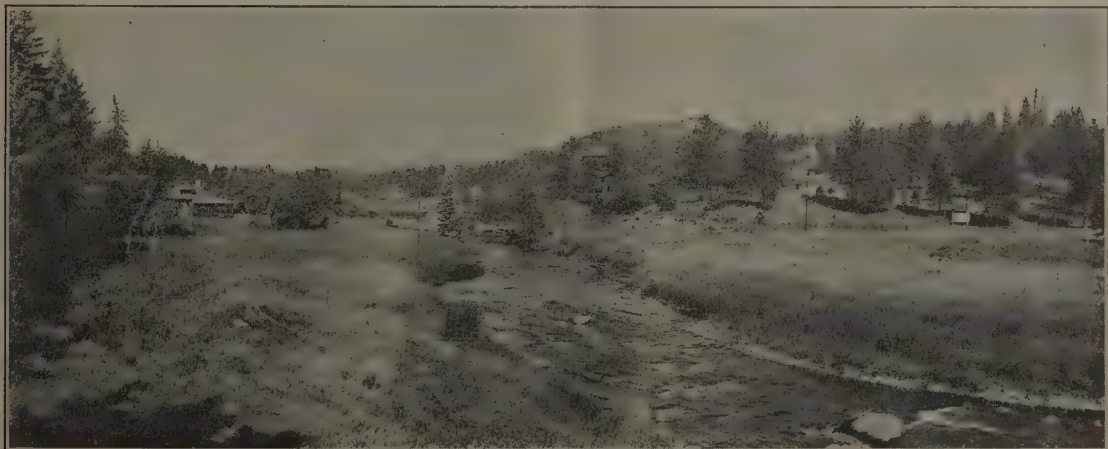
reach a tumultuous mountain stream roaring down from the mountains over its rocky bed. This is Bear Creek, and our motor road hugs its bank in its ascent through a wild and beautiful canyon. Great walls of rock shut us in on all sides, and the automobile in which we ride seems destined to dash itself in pieces against the great cliffs, when, suddenly, the stream and road alike make a sharp turn, and we are enabled to continue our thrilling journey. Such is the approach to Evergreen, and this road through Bear Creek Canyon is of surpassing wonder and beauty to one whose lot is thrown amid the tame low hills of our eastern United States.

THE Conference Center itself is situated at a place where the canyon widens into a narrow valley, about seven thousand feet above the level of the sea. It will be well for you not to attempt too much in the way of exertion or exercise the first day or so that you are there, for the rarefied atmosphere at first puts somewhat of a strain on one's heart and lungs. But how good and pure and fresh the air is! Soon you will feel the exhilarating effect of the mountain atmosphere, and be eager and ready to start out in the times provided for recreation for a "tenderfoot" climb up some of the nearer rocky heights; then later, to the top of "Independence," where

style in keeping with their surroundings. There is Hart House, where one is always ready for the nourishing food provided; there is Williams, with its pleasant common room and book shop. Both of these buildings also contain living quarters for members of the conferences. There are besides other smaller buildings on the other side of the creek to which you may be assigned, and finally there is the "Meeting House." This latter is a large auditorium with a stage, provided usually with an altar, but which may also be used for entertainment purposes.



BEAR CREEK, CLEAR CREEK CANYON  
EVERGREEN, COLO.



EVERGREEN SUMMER CONFERENCE GROUNDS, CLEAR CREEK CANYON, EVERGREEN, COLO.



Here the conference day begins with the Eucharist, and here, too, the conference day frequently ends with one of Canon Winfred Douglas' inimitable and helpful conferences on the music of the Church. About the walls there hang brightly colored and decorative banners of unique design.

One is conscious at the Evergreen Conference of the presence of joyousness, which, while it ought always to characterize Christian gatherings and the Christian religion, seems so often to be missing. The mornings after breakfast are, customarily, occupied with lectures and group conferences, and frequently in the evening there will be a conference at the Meeting House for all who wish to come. The afternoons are free for recreation and rest. There is climbing, motoring to delightful spots, and even fishing in the creek for those who are possessed of the necessary patience, fishing tackle, and the permit required by the state of Colorado. The trout thus caught are a gastronomic treat. Then there is sure to be one day a picnic to a more distant spot, where amid the surpassing beauties of wood and rock and waterfall, Canon Douglas (who is a Jack of All Trades) will superintend the cooking of a delicious supper. You will have an opportunity also, while you are at Evergreen, to visit Canon Douglas' own delightful home, situated amid wonderful trees, at a short distance from the Conference Center. Camp Neosho, for so the house is named, is as beautiful and ideal a house as you would wish to see. Here, in the ample rooms, with their great fireplaces and adorned with remarkable examples of the art of the American Indians; and with rare and beautiful books, you will listen entranced while Mr. Douglas takes you with sympathetic insight into the very soul of the Indian, as he discourses of the meaning of the symbolic art you see around you.

Then, too, there is the little parish church at the Conference Center offering all the privileges and opportunities of Catholic worship, and an admirable little public library over which Miss Douglas presides as the guardian genius. And all this time, instructors under the guidance of Dean Chalmers are leading you in a growing knowledge and appreciation of the meaning and treasures of the Christian religion, and of methods of improving your own usefulness in the service of our Lord and Master.

ON ONE day, also, you will go to the high mountains, perhaps to Mount Evans, towering fourteen thousand feet above the sea. Who can describe the glories of the vast panorama of range upon range of mountains and valleys and the marvelous play of light and shadow of sunshine and cloud upon mountain and plain? Here beautiful, calm, and serene lies Echo Lake with its background of great bluish-green evergreens, and behind these in turn, snow-clad peaks.

There are many Summer Conferences held by the Church in various surroundings, and all of them are helpful. But it seems to me that in the Evergreen Conference the Church has something absolutely unique, a conference which stimulates and refreshes body, mind, and soul all at once. To go to Evergreen once is to look forward to going again. And not to have gone to Evergreen (could you have done so) is to have missed a great opportunity and a great blessing.

## FACING ORIENTAL STUDENTS AT TAYLOR HALL

BY JOHN B. MASON, PH.D.

INSTRUCTOR IN POLITICAL SCIENCE, UNIVERSITY OF WISCONSIN

IT GIVES great satisfaction to read *Germany*,\* a history of the German people during the last two generations, by G. P. Gooch, one of our best contemporary historians. A wealth of knowledge, a penetrating intellect, a critical mind, and a heart with a deep understanding combine in this work of the English scholar to give us an insight into the life and problems of a great people. Anyone interested in the accomplishments of a foreign nation, its struggles with modern life, with new ideas, and changed world conditions, with its various degrees of progress, of shortcomings, of failures and success—a mosaic picture as fascinating and as instructive as there is in modern history—derives the greatest profit

from this book. In fact, one of the pressing needs of our time is more and more of such works on the people of all countries so that we can understand better the world around us. Yet, even a book like this, excellent as it is, lacks something valuable, something you can never hope to put in a book. It tells you eloquently of a people, it makes you well-acquainted with their life, their hopes, and burdens, but you do not actually meet its men and women, you never experience face-to-face contacts with them. You find out all *about* them but you never *know* them.

This difficulty in a real understanding of other people becomes the greater the more different from ourselves they appear to be. To understand the actions of Germans or other Europeans and their "peculiar" reasoning seems hard enough for us. When we come to face Orientals there arise still more difficulties, difficulties which often look almost unsurmountable. In consequence, when we are interested in Orientals at all, we often find ourselves at a complete loss as to how to face them. At times we take on a paternalistic attitude, mixed in all probability with a good portion of conscious or unconscious feeling of Western superiority, or we withdraw from them almost entirely, realizing our would-be friends' high cultural and intellectual standards and secretly despairing in meeting them in a way that would make a real understanding between them and us possible and profitable. In both cases the result is likely to be nil from the standpoint of a friend of Oriental-Western coöperation in the place of misunderstanding and strife.

At Taylor Hall in Racine, Wisconsin, Western friends of the Orient appear to be neither paternalistic nor are they pessimistic in their expectations of mutually agreeable results when facing contacts with Orientals. Western and Oriental students meet there every September at the Oriental Students Conference, to think over together and to discuss problems that are of vital interest to the Orient—the Orient which in the time of modern means of transportation is becoming more and more of a close neighbor to the United States, with problems of great consequence to both. But the Westerners, or the Americans to be more specific, do not attempt to run or control this conference. This Oriental Students' Conference is by the Orientals, for the Orientals, and of the Orientals. Of the eleven members of the executive committee only two are Americans, the rest hailing from China, Korea, the Hawaiian Islands, India, Japan, and the Philippines. Our general director is an American woman, Mrs. George Biller, who is so generally and highly respected for her sincerity and integrity of purpose by the Oriental students who call her affectionately "Mother Biller," that her opinion and advice is more often sought by them than it is offered.

While only about one-fifth of the participants in the conference are Westerners they do not feel lost. They do not withdraw in a corner of the large library where the meetings take place. They mix. At one meeting the person next to an American or European student may be a Chinese majoring in Philosophy, at the next a girl of Korean descent, born in the Hawaiian Islands and studying English Literature at a Middle Western state university, and at still another it may be a Ph.D. candidate in Sociology from India. At breakfast, lunch, and dinner they may have still other table neighbors. At volley ball, tennis, or swimming, new groups form spontaneously and when students come to Taylor Hall for the Christmas vacation it does not seem to matter much whom their snow-balls hit as long as they reach their destination. For over a week at a time, Western and Oriental students live at Taylor Hall under the same roof. They think over together and discuss problems which are common to them but which they are likely to consider from very different points of view, depending upon their varied backgrounds. They come together in formal sessions, listening to some eminent speaker. They face one another in open discussions and, last but not least, in what is known among students as "bull sessions," lasting into the late hours of the night. They become acquainted with one another at the dinner table, at social games, in walks through the park, and along the seashore, at sports, and recreation. Some correspond with one another between sessions, and at the next conference all meet again and renew and deepen their acquaintance.

As an undergraduate student I experienced a great surprise at a Chinese student party where there were only two whites

\* Scribners. \$3.00.



among thirty-five participants. At that time I hardly dared believe my eyes. The same Chinese students who on and around the university campus appear so sober and solemn, who are so industrious and such bookworms, laughed and played just like our American boys. They seemed fundamentally the same. At that party they were just themselves because they were among their own people, not constantly being watched by the curious looks of their American fellow students. That I see the same free and unhampered expression of the individuality of the Oriental student at Taylor Hall when Western students are present is, in my eyes, one of the greatest, if not actually the greatest, asset of those Oriental student meetings. I do not know in what other place in the United States I could look for this same free and frank exchange of ideas. Both Western and Oriental friends have informed me that they have not found it in any other conferences they have attended. Frequent are the withdrawals of able members from many of our student conferences, but more and more numerous become the applications for admission to the conferences at Taylor Hall. The executive committee is now able carefully to select students to be admitted, each national group deciding upon applications from students of its own country. It need not worry about numbers in attendance; it is able to give much attention to the quality rather than quantity of applicants.

The different national student groups gathering at Taylor Hall represent something of what seems best in their respective countries. Oriental students coming to this country are a selected group. It takes courage on their part and a deep interest in studies to be willing to break away from home at an early age, to live among a foreign people, speaking a different and difficult tongue, believing in different ideals of life and culture, often feeling superior and perhaps even showing a certain contempt for ideals and concepts which are strange to them and which, therefore, they are unable to comprehend. In many of these Oriental students love of learning combines with a deep love of their country which is an additional reason for them to overcome all the difficulties and unpleasant experiences they meet with in this country. They have come here to find out what is worth while in Western culture, scholarship, and methods of work, to make use of it for the good of their own countries. Many are sent here by the governments for this express purpose. These students receive their impressions of this country while perhaps staying in only a few cities and one or two university campuses. Often they have little contact with what is good and real in American life, while at the same time they have many opportunities to observe its many shallow or even ugly surface expressions. They go back home with impressions often highly unfavorable to us, gathered indeed from actual experiences in this country because we have denied them access to our good homes and thereby to what is our best. It is our fault if their picture of American life is bad and, as we see it, a mistaken one. What have we done to give them a better impression of us?

At Taylor Hall a small and select number of the Oriental students in America, already a selected group, meet with a number of equally carefully selected American and European students. Something like a Western and an Oriental élite, so far as intellectual interests are concerned, are brought together. They find there a real opportunity of overcoming the handicaps of their differences in culture and fundamental ideas—to become acquainted with one another. Often they part as friends. Almost all of them are graduate students, completing their advance university training. Every year there are among them at least one or two young Ph.Ds. These students return home to be teachers of the youth of their country, to be journalists, writers, scholars—men eminent in public life, leaders of their people. Judging from their letters, they take with them a deep affection for Taylor Hall. Impressions they received elsewhere in this country mix with the memories of the fireplace and the home-like house on the shore of Lake Michigan, and their children, students, friends, and followers, will learn something of Uncle Sam's land and children that they can deeply respect.

In years to come, Taylor Hall, or whatever may take its place, will be filled with a generation of Oriental students whose first deep and favorable impressions of this country came from the lips of their parents—members of the Oriental

## CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published.

### ORDINATION OF PRIESTS

To the Editor of The Living Church:

NOT CARPING, but really desiring information: In the new book, *The Ceremonial of Bishops*, Fr. Day says, *re Ordination of Priests*:

"The Bishop lays both hands on the head of the first candidate, saying the form provided. The priests then come, each in turn ("severally"), and lay both hands on the new priest's head, saying nothing."

What is the matter with reading the word "severally" as referring to "every one that receiveth the Order of Priesthood" in the rubric, rather than to "the Bishop with the Priests present"? (Rev.) JAMES R. SHARP.

Nashville, Tenn.

### SENTIMENTAL HYMNS

To the Editor of The Living Church:

SOME CHURCHMEN are prone to adversely criticize certain "sentimental" hymns which are in the hymnal of the Protestant Episcopal Church of the United States. To some people, such criticism may seem deserved; from some standpoints perhaps it is. But, my idea is that if a hymn is found helpful to any souls, it should be used by those who wish, regardless of my personal opinion of it. It is not expected that every parish shall use every hymn in the book, nor that any group of hymns shall make the same appeal to all. And, again, one type of sermon may suit one parish but not be at all adapted to some other congregation. We should not be so much concerned with our personal preferences as with the ultimate good.

STERLING BRANNEN.

Fredericton, N. B., Canada.

Students' Conference—and they will meet young Americans who will be anxious to meet the children of their parents' Oriental friends, friends whom they made in the ardent discussions, in the social conversations, and in the friendly games on the lawn and in the library of Taylor Hall, Oriental men and women for whom they had a real opportunity to form a great affection, based on their abilities and personal qualities.

### SUBJECTIVE QUESTIONS

HAVE I trained my insight enough to keep in operation the process that separates the real things of life from its superficialities?

Have I yet sensed the important fact that the enjoyment of money is not in its quantity?

Have I learned the great lesson that when giving God His rightful place I am assured of a position of influence in the world?

Am I stronger in demanding things than in the determination to radiate the spirit of unselfishness?

Do I realize the weakness of the platform on which I stand if my example could not be confidently followed by others?

Does the passing of the years furnish positive proof that I have made advance along the pathway that has been uphill?

Has it ever gripped my consciousness that my life can never be valued unless I constantly follow a scale of values?

Do I really know that success in its finality never consists in what I have but in what I am?

Is it not a fact that the mastery of difficulties brings out the man and succumbing to them presents a sorry spectacle of weakness?

Have I ever really listened to Christ unless appropriating the whole of His teaching?

Do I know that giving way to oddity may spoil the fine points of life just as much as deliberate wrongdoing?

Is not obedience to pure motives the outstanding achievement of life?

Because God has laid down Worship as one of the fundamentals for man, is it not futile for me to treat it as incidental—occasional?



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

AN APPRECIATION OF ROBERT SOUTHWELL. By Sister Rose Anita Morton. Philadelphia: University of Pennsylvania Press. 1929. \$1.50.

IN THIS interesting study, the writer seeks to portray the life history of a priest eager for the martyr's crown and to rescue from comparative obscurity a poet of rare gifts. That the viewpoint has been affected by a strong partisan zeal should not deter us from a perusal; really, our main complaint is based on the author's failure to incorporate longer and more numerous excerpts from Father Southwell's poems. For that charming output of lyric art is little known save through our rather parsimonious anthologies; and, by a queer caprice of fortune, we are indebted to a Scottish divine, Alexander B. Grosart, for the first complete edition of the poetry of one of the most uncompromising Romanists in history.

The latter years of Queen Elizabeth's reign were characterized by a voluminous literary productivity. It seems that every man of education was either a poet or poetaster. Those were times of experiment, of artificialities in writing as well as of ease and sincerity; exaggerated conceits, ornate metaphors, alliteration long drawn out, were as frequent and disconcerting as the ornaments in eighteenth century music. That Father Southwell succumbed to the temptation to develop a baroque architecture in his poetry forms no count against the exquisite beauty and lofty reverence which are his essential qualities.

EDGAR LEGARE PENNINGTON.

THREE HOURS of suburban train-travel to fulfil a preaching engagement is sometimes rather a dreary experience, but on a recent Sunday it was transmuted for me by the companionship of *The Testament of Beauty: A Poem in Four Books* by Robert Bridges, late poet laureate of England (New York: Oxford University Press, \$3.50). The poem is written throughout in a metre, called by Dr. Bridges "loose Alexandrines," and contains in all 4,374 lines. It is a long meditation on Plato's image of man's life as Reason, the charioteer, guiding the two horses, self and sex. It is the considered view of life arrived at in his old age by one the sincerity and nobility of whose mind shine out through every line. We are today in great danger of building our philosophy on fragmentary observations; some of us shut our eyes to the brute facts of existence, look at everything through rose-colored spectacles, and enjoy a shallow idealism; others see only the miry wallowings of human nature at its worst, and arrogate to themselves the right to despise God and His universe. But Dr. Bridges has had the courage to look steadfastly at life as it is, and the faith to see through it to the underlying reality of God's will. His idealism is not a shallow refusal to face the facts, but the fruit of courage and faith, and hence he has the power to lift us out of the stuffy atmosphere of an overheated suburban day-coach into that true world where God's beauty is to be found.

Two brief quotations may serve as an introduction to Dr. Bridges' "loose Alexandrines." Readers of Father Thornton's *The Incarnate Lord* should find themselves at home in the first, and it is to be hoped that all readers of THE LIVING CHURCH will be able from their own experience to recognize the truth of the second:

"From Universal Mind the first-born atoms drew  
Their function, whose rich chemistry the plants transmute  
to make organic life, whereon animals feed  
to fashion sight and sense and give service to men,  
who sprung from them is conscient in his last degree  
of ministry unto God, the Universal Mind,  
whither all effect returneth whence it first began."

"Ah! Though it may be a simple thing in reach of all,  
Best ever is rare, a tollsome guerdon; and prayer is like  
those bodily exercises that athletes will use,  
which each must humbly learn, and ere he win to power  
so diligently practice, and in such strict course

as will encroach unkindly on the agreements of life:  
whence men slouch in the laxity that they call ease,  
rather than rouse to acquire that strength, without which  
the body cannot know the pleasure of its full ease,  
the leisure of strength in the hard labor of life."

L. H.

DR. J. GRESHAM MACHEN, who has recently revolted from the liberalism of Princeton and become professor in the newly established Westminster Theological Seminary of Philadelphia, is the leading Fundamentalist theologian among the Presbyterians. But his Fundamentalism does not, as some might think, disqualify him as a patient and careful scholar. He has given evidence of this from time to time, and notably now in *The Virgin Birth of Christ* (Harpers', \$5.00). It is about as complete and thorough an examination of the reasons for, and objections to, belief in the fact of our Lord's virgin birth as is available. Every difficulty is adequately reckoned with, and each argument is allowed to speak for itself. Impulsive polemic is avoided, and the writer's conclusions are given with pertinent evidence, fair argument, and calm temper.

He first establishes the fact that belief in the Virgin Birth had already become established Christian doctrine at the beginning of the second century, and therefore must have originated in the apostolic period. Then he proceeds to the birth narratives, giving five chapters to that of the third Gospel and one to that of the first, and thoroughly examining each problem raised by modern criticism. There follow chapters severally on "The Relation Between the Narratives"; "Their 'Inherent Credibility'"; "Secular History"; and "The Rest of the New Testament" (the silence argument). Three chapters are then devoted to Alternative Theories, alternative to accepting the fact of the Virgin Birth. They handle Preliminary Considerations, alleged Jewish Derivation, and Pagan Myth theories. The closing chapter affirms the fact of the Virgin Birth, and gives several reasons for considering the doctrine thereof to be important.

I am not modifying my general commendation of this book to our clergy and theological students when I call attention to what I regard as blemishes. Dr. Machen everywhere takes for granted the highly dubious view that the brothers and sisters of Christ referred to in the gospels are children of the Blessed Virgin Mother. In spite of his valiant defence of the supernatural in the gospels, he seeks to explain the guidance of the wise men to Bethlehem by a star on natural grounds. Finally, he reduces the force of his argument for the importance of the doctrine in question by placing his primary emphasis on the necessity of accepting the fact of the Virgin Birth if we would not reject the historical inerrancy of Scripture. This is the only place where his Fundamentalism warps his argument.

F. J. H.

PROFESSOR AUSTIN F. MACDONALD of the University of Pennsylvania has written a comprehensive study of *American City Government and Administration* (Crowell, \$3.75), in which he treats from fresh viewpoints the legal and administrative aspects of city government hitherto but slightly, and often inadequately, treated. His treatment of metropolitan government, of city-state relation, personnel problems, finances, welfare activities, and city planning is especially well done. The book is a solid contribution to the subject, although its interest, and possibly its general value, would have been increased had there been illustrations in the way of maps, charts, and tables. Some of the phases of city government are so complex that they need more than the written word to make them clear.

C. R. W.

PRAYER for pardon is confession, because he who seeks for pardon confesses a fault.  
—Tertullian.



# The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.

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## SUBSCRIPTIONS

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## OTHER PERIODICALS

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THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE. Monthly, 35 cts. per year.

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Agents also for (London) Church Times, weekly, \$3.50; The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

## Church Calendar



### MAY

4. Second Sunday after Easter.
11. Third Sunday after Easter.
18. Fourth Sunday after Easter.
25. Fifth (Rogation) Sunday after Easter.
- 26, 27, 28. Rogation Days.
29. Thursday. Ascension Day.
31. Saturday.

## KALENDAR OF COMING EVENTS

### MAY

4. Convocation of Idaho.
5. Educational Leaders Conference, St. Louis, Mo.
6. Consecration of the Very Rev. William Scarlett, LL.D., as Bishop Coadjutor of Missouri, Christ Church Cathedral, St. Louis. Conventions of Albany, Easton, New Hampshire, Pennsylvania, Quincy, South Carolina. Convocations of New Mexico and Southwest Texas.
7. Conventions of Georgia and Massachusetts (to elect Bishop). Convocation of Tohoku.
11. Convention of Montana.
13. Special convention of Chicago to elect Bishop Coadjutor at St. James' Cathedral, Chicago. Conventions of Central New York, Delaware, Harrisburg, Maine, New York, North Carolina, and West Missouri (to elect Bishop Coadjutor).
14. Special Council of Louisiana, St. James' Church, Alexandria, for election of a Bishop. Convention of Washington.
19. Conventions of Long Island and Western New York.
20. Conventions of Bethlehem, Connecticut, Erie, Newark, Rhode Island, Southwestern Virginia, and Vermont.
21. Conventions of Eau Claire, Springfield, Virginia, Western Massachusetts, and West Virginia.
25. Convocation of South Dakota.
28. Convention of Minnesota.
- Conventions of New Jersey and Ohio. Convocations of Idaho and North Dakota.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### MAY

3. St. Agnes', Washington, D. C.
5. St. Paul's Cathedral, Fond du Lac, Wis.
6. St. Paul's, Norwalk, Conn.
7. St. Luke's, Germantown, Philadelphia.
8. St. Matthew's, Sunbury, Pa.

## APPOINTMENTS ACCEPTED

FRANCIS, Rev. RUSSELL E., formerly priest-in-charge of Grace Mission, Longview, Wash. (Ol.); has become rector of Trinity Church, Tiffin, Ohio. Address, 9 Clinton Ave., Tiffin, Ohio.

HILL, Rev. LESLIE C. B., formerly rector of Church of the Ascension, Sierra Madre, Calif. (L.A.); to be vicar of Christ Mission, Redondo Beach, Calif. (L.A.)

HOLMES, Rev. FREDERICK V., formerly of Bloomsburg, Pa. (Har.); to be in charge of St. John's Church, Huntingdon, Pa. (Har.)

HOLT, Rev. HAROLD, assistant secretary, Department of Social Service of the National Council; to be rector of Grace Church, Oak Park, Ill. (C.)

KENNAN, Rev. ERNEST VICTOR, formerly curate at St. Mark's Church, Evanston, Ill. (C.); has become rector of Grace Church, Freeport, Ill. (C.) Address, 23 N. Grove Ave., Freeport.

LATHROP, Rev. CARLETON D., formerly rector of Christ Church, Cape Girardeau, Mo.; has become rector of St. John's Church, Fort Smith, Ark. Address, 219 N. 6th St., Fort Smith, Ark.

MACCALLUM, Rev. ROBERT N., formerly rector of Christ Church, Temple, Tex.; to be priest-in-charge of St. John's Church, John's Island, and St. Paul's Church, Meggetts, S. C. Address, John's Island, S. C.

MATTHEWS, Rev. JOHN B., formerly rector of St. Luke's Church, Marianna, Fla.; to be rector of St. Andrew's Church, Fort Scott, Kan. May 15th.

McEVoy, Rev. RICHARD E., formerly assistant at St. Paul's Cathedral, Boston; to be rector of Trinity Church, Iowa City, Ia.

PAULSEN, Rev. MARK G., formerly rector of St. John's Church, Cambridge, Ohio (S.O.); has become rector of St. James' Church, Sault Ste. Marie, Mich. (Mar.) Address, 522 Bingham Ave., Sault Ste. Marie.

WEST, Rev. SAMUEL E., formerly rector of Trinity Church, Greeley, Colo.; to be rector of St. James' Church, Wichita, Kan. Address, 3750 E. Douglas Ave., Wichita.

WIDNEY, Rev. CHARLES L., formerly rector of Emmanuel Church, Shawnee, Okla.; to be rector of Otey Memorial Church, Sewanee, Tenn.

## RESIGNATIONS

HAMILTON, Rev. J. M., as rector of St. John's Church, Donora, Pa. (P.)

KIRK, Rev. JOHN F., as rector of St. Thomas' Church, Glassboro, N. J., and will retire. Effective May 1st.

SCHUYLER, Rev. HAMILTON, Litt.D., as rector of Trinity Church, Trenton, N. J., and will become rector emeritus of that church. Effective October 1st.

## NEW ADDRESS

DENNISON, Rev. G. HERBERT, rector of St. Timothy's Church, Roxborough, Philadelphia; 5720 Ridge Ave., Roxborough, Philadelphia.

## ORDINATIONS

### DEACONS

LIBERIA—In St. Andrew's Chapel, Bishop's House, Monrovia, on March 27th, the Bishop of the district, the Rt. Rev. Robert E. Campbell, D.D., ordained to the diaconate ARTHUR VERNER WIGGINS, one of the American missionaries in the field. The Bishop preached the sermon. The candidate was presented by the Rev. Robert T. Dickerson, acting treasurer of the district. The Rev. S. B. Yudusie, rector of St. Thomas', Krotown, read the litany.

The Rev. Mr. Wiggins will be stationed for a while at the Holy Cross Mission, Masambolahun, when he will return to his permanent assignment at St. John's School, Cape Mount.

MARYLAND—The Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, ordained FRANCIS DARNALL DALEY to the diaconate in St. Michael and All Angels' Church, Baltimore,

on April 22d. The candidate was presented by the Rev. Charles E. McAllister, rector of the church, and the sermon was preached by the Rev. Dr. Wyatt Brown of Buffalo, N. Y.

The Rev. Mr. Daley is to be assigned after his graduation in June from the University of the South.

On April 24th Bishop Helfenstein ordained FRANK CLIFFORD LEEMING to the diaconate in Mount Calvary Church, Baltimore. The Rev. Dr. William A. McClenthen, rector of the parish, presented the candidate, and the Rev. Gibson W. Harris of Ossining, N. Y., preached the sermon.

The Rev. Mr. Leeming is to serve in Trinity Church, Ossining, under the Rev. Mr. Harris during his diaconate, and will take a post-graduate course at the General Seminary next year.

PITTSBURGH—The Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, ordained CHARLES WARREN NEWMAN to the diaconate on April 25th in Trinity Cathedral, Pittsburgh. The Rev. Bernard C. Newman presented the candidate, and the Rev. Dr. Nathan A. Seagle of St. Stephen's Church, New York, preached the sermon.

WESTERN MICHIGAN—GEORGE ALFRED PALMER, graduating this year from the General Theological Seminary, was ordained deacon on St. Mark's Day, April 25th, in Christ Church, Trenton, N. J., by the Bishop of New Jersey, the Rt. Rev. Paul Matthews, D.D., acting for the Bishop of Western Michigan. Mr. Palmer will be an assistant at Christ Church, Fitchburg, Mass.

### PRIESTS

CONNECTICUT—The Rev. ALBERT COURSIN MORRIS was advanced to the priesthood by the Rt. Rev. E. Campion Acheson, D.D., Bishop of Connecticut, in Trinity Church, Wethersfield, on Wednesday, April 2d. The candidate was presented by the Very Rev. S. R. Colladay, dean of the cathedral, and the sermon was preached by the Rev. H. F. Olafson of Hoosick, N. Y.

The Rev. Mr. Morris is rector of Trinity Church, Wethersfield.

LIBERIA—In Trinity Church, Monrovia, the Rev. JOSEPH T. WEAVER was advanced to the priesthood on the Second Sunday in Lent by the Bishop of the district, the Rt. Rev. Robert E. Campbell. The Bishop preached the sermon. The candidate was presented by the Rev. Dr. G. W. Gibson, president of the council of advice, and rector of the parish. The litany was sung by the Rev. Dr. Taylor, dean of Liberia College. Acting as the Bishop's deacons were the Rev. S. B. Yudusie and the Rev. R. T. Dickerson, who also joined in the laying on of hands.

Mr. Weaver receives title as vicar of Bendu, Cape Mount, where he has already assumed his duties.

NEW MEXICO AND SOUTHWEST TEXAS—On Palm Sunday the Rev. PAUL D. NEWELL was advanced to the priesthood in St. Alban's Church, El Paso, Tex., by the Rt. Rev. F. B. Howden, D.D., Bishop of New Mexico and Southwest Texas.

The candidate was presented by the Rev. C. S. Sargent of El Paso, Tex., and the sermon was preached by the rector of St. Alban's, the Rev. M. N. Twiss. The Rev. Mr. Newell is to be priest-in-charge of St. James' Mission, Alpine.

RHODE ISLAND—The culmination of a wartime friendship between the Most Rev. James De Wolf Perry, D.D., Bishop of Rhode Island, and Presiding Bishop, and the Rev. CHARLES MAGNUS CHARLTON, a Methodist minister and one-time senior chaplain of the American battleship fleet, was witnessed in St. Paul's Cathedral, Providence, April 21st, when Bishop Perry advanced the former chaplain to the priesthood of the Church.

The Very Rev. Francis J. M. Cotter, dean of the cathedral, read the epistle, the Rev. Albert R. Parker, rector of St. Michael's Church, Marblehead, Mass., who served under Mr. Charlton as chaplain of the U. S. Radio School of Harvard University during the War, read the litany. The Rev. Stanley C. Hughes, rector of Trinity Church, Newport, preached the sermon. The Rev. Dr. Curtis H. Dickens, rector of St. George's Church, Newburgh, N. Y., and formerly chief chaplain in the navy, presented the candidate.

## NOTICE

VAN KEUREN, Rev. FLOYD, rector of Christ Church, Indianapolis, Ind., who has been on a leave of absence necessitated by a serious illness, has completely recovered, and has renewed his duties. During his absence, the Rev. J. B. Langstaff of New York City acted as locum tenens.



## DIED

CONNELLY—SARAH VAUX CONNELLY, widow of Harry Connelly, died at Wayside, Cornwells, Pa., Saturday in Easter week. High Mass at Requiem and burial from St. Clement's Church, Philadelphia, Tuesday, April 29th.  
"R. I. P."

ROGERS—In Waterbury, Conn., Easter Monday, April 21st, Mrs. JULIA A. (Perkins) ROGERS, widow of William S. Rogers, aged 73 years, 8 months. Funeral services and burial in Mantion, R. I.

"Eternal rest give unto her, O Lord, and let perpetual light shine upon her."

SOARE—On April 16th, at her home in Kansas City, Mo., ELEANOR SOARE, beloved sister of Sister Jane, C.S.M., in the 65th year of her age. R. I. P.

## MEMORIALS

## Sarah Coleman Drayton

In the great silent watch of Maundy Thursday night the saintly soul of SARAH COLEMAN DRAYTON suddenly left her tired body and went to rest in the 75th year of her age. As a young woman she had greatly desired to enter the Religious life and join the Community of St. Margaret. Duties kept her at home, however, until she was too old to try her vocation but she was no ordinary associate of the Community with which she worked in Philadelphia, and her great happiness was the month or six weeks she spent every year with the Sisters at South Duxbury.

She had come to the joy of Catholic life under Bishop Nicholson at St. Mark's Church, and here she worked and prayed faithfully, and year by year grew in grace, beloved by all who knew her. In this church, so dearly loved, her body rested on Easter night awaiting the Requiem and burial next morning.

Daily Mass had been her joy for many years and when she and her sister went to live in the suburbs of Philadelphia this meant (until the past winter, when she was no longer able to do it) standing on street corners five days of the week (many of them cold and stormy) to catch a 6 o'clock trolley. Not to get to church this Passiontide was hard indeed for her, the dear Lord knew it, and in His tender compassion took her Himself to His holy hill and to His dwelling, that she might go unto the altar of the Lord, even unto the Lord of her joy and gladness. May she rest in peace.

DEBORAH BROCK.

## Henry Lee Hobart

HENRY LEE HOBART, junior warden of St. Luke's Church, East Hampton, Long Island, died at the home of his daughter, Mrs. George B. Myers, on Thursday, March 27, 1930.

The rector, wardens, and vestrymen of St. Luke's Church desire to express their appreciation of Mr. Hobart's faithfulness and devotion to the Church. He was a fine example of what an earnest Churchman ought to be; his piety was sincere, his sense of duty was deep, and his personal character was thoroughly Christian.

We shall miss his reverent personality in the Church, as well as his simple kindness, and good nature, and we pray that God will grant him continual growth in His love and service, and that He will give us grace to follow Mr. Hobart's good example.

WILLIAM GRAINGER, Rector.  
STEPHEN EDWARD NASH,  
VERNON M. DAVIS, Wardens.

S. A. GREGORY,  
JOHN B. WALKER,  
WALLACE REID,  
C. R. SLEIGHT,  
J. EDWARDS WYCKOFF,  
ALFRED P. HINTO,  
WILLIAM M. CARSON,  
JOHN F. TALMAGE, Vestrymen.

THE GUILD of St. Barnabas now has a new branch overseas, organized among the nurses of St. Luke's Hospital, Tokyo. The American and Japanese diocesan bishops are chaplains, the Rev. J. Kenneth Morris secretary and treasurer, with Araki San, head of the nurses, as assistant. The branch has the same object as the American and English guild, to assist the spiritual aspects of the nurses' life, to help them maintain a high standard of Christian living, and to provide comforts, recreation, sick care, vacation homes, etc.

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ORGANIST-CHOIRMASTER, F. A. G. O., DESIRES change. Boy or mixed choir. Opportunity needed to develop high class musical service. Wide experience. Recitals, etc. Address, D-208, care of LIVING CHURCH, Milwaukee, Wis.

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Sincerely, PBGGY.

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## RADIO BROADCASTS

KFOK, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

KHQ, SPOKANE, WASHINGTON, 590 KILOCYCLES (508.2). Cathedral of St. John the Evangelist. Evening service every Sunday from 8 to 9 P.M. P. S. Time.

KSCJ, SIOUX CITY, IOWA, 1330 KILOCYCLES (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200 kilocycles (240.9). Grace Church, every third Sunday at 11:30 A.M., C. S. Time.

WHAS, LOUISVILLE, KY., COURIER Journal, 820 kilocycles (365.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILOCYCLES (230.6). Grace Cathedral. Services every second Sunday at 11:00 A.M. Organ recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

WIP, PHILADELPHIA, PA., 610 KILOCYCLES (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

WLBW, OIL CITY, PA., 1260 KILOCYCLES (238 meters). Christ Church. Every Wednesday, 12 noon to 12:30, E. S. Time. Rev. William R. Wood, rector.

WPG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

WRVA, RICHMOND, VA., 1110 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

WRBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

WRC, WASHINGTON, D. C., 50 KILOCYCLES (315.6). Washington Cathedral, the Bethlehem Chapel every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VA., 780 KILOCYCLES (384.4). Christ Church every Sunday and Festivals 11:00 A.M., E. S. Time.

## Church Services

District of Columbia

## St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.  
Sundays: 7:00 A.M. Mass for Communions.  
" 11:00 A.M. Solemn Mass and Sermon.  
" 8:00 P.M. Solemn Evensong. Sermon.  
Daily Mass 7:00 A.M., also Thursday, 9:30.  
Fridays: Evensong and Intercession at 8:00.  
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

## Church of the Ascension, Chicago

1133 N. La Salle Street  
REV. WILLIAM BREWSTER STOSKOPF, Rector  
Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction 7:30 P.M. Week Day Mass, 7:00 A.M.  
Confessions: Saturdays, 4:00-5:30, 7:30-9.

Massachusetts

## Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill  
(The Cowley Fathers)  
Sundays: Low Mass and Holy Communion, 7:30 and 9:30 A.M.  
High Mass and Sermon, 11 A.M.  
Sermon and Benediction, 7:30 P.M.  
Daily Low Mass, 7 and 8 A.M.  
Extra Mass Thursday and greater Holy Days, 9:30 A.M.  
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M. The Mission House, S.S.J.E., 33 Bowdoin St. Telephone: Haymarket 6232.

New York

## Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 111th Street  
Sunday: The Holy Communion, 8:00 A.M.; Morning Service (Church School), 9:30 A.M.; The Holy Communion (with Morning Prayer) except last Sunday, 11:00 A.M.; Evening Prayer 4:00 P.M. Week days (in chapel): The Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evensong Prayer (choral except Monday and Saturday), 5:00 P.M.

## Church of the Incarnation, New York

Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., LL.D., Rector  
Sundays: 8, 10, and 11 A.M.; 4 P.M.  
Noontday services daily 12:20.

## Holy Cross Church, New York

Avenue C between 3d and 4th Streets  
Sunday Masses: 8:00 and 10:00 A.M.  
Confessions, Saturdays, 9-11 A.M., 7-8:30 P.M.

## St. Mark's Church in-the-Bouwerie, New York

10th Street, just west of 2d Avenue  
REV. WILLIAM NORMAN GUTHRIE, Rector  
Holy Communion throughout the year at 8:00 A.M.  
Other services: 11 A.M., 4 P.M., 8 P.M.

## The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"  
REV. RANDOLPH RAY, D.D., Rector  
Sundays: 8:00 and 9:30 A.M. (Daily 7:30.)  
11:00 A.M. Missa Cantata and Sermon.  
4:00 P.M. Vespers and Adoration.  
Thurs., Fri., and Saints' Days, 2d Mass at 10.

## St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court Street car to Carroll Street. The church is at the corner of Olulton and Carroll Streets, one block to the right.)  
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E., Rector  
Sundays: 8:00 A.M. Low Mass.  
" 9:30 A.M. Low Mass and Catechism.  
" 11:00 A.M. High Mass and Sermon.  
" 4:00 P.M. Sung Vespers. Brief Address and Benediction.  
Masses daily at 7:30 and 9:30.  
Extra Mass Wednesdays at 7:00.



## CHURCH SERVICES—Continued

## Pennsylvania

## S. Clement's Church, Philadelphia

20th and Cherry Streets

REV. FRANKLIN JOINER, Rector

Sunday: Low Mass at 7 and 8.

High Mass, for Children, at 9:15.

Solemn Mass and Sermon, at 11:00.

Solemn Vespers and Sermon at 8.

Daily: Mass at 7, 8, and 9:30.

Friday: Sermon and Benediction at 8.

Confessions: Friday, 8-5; 7-8. Saturday,

11-12; 3-5; 7-9.

Priest's Telephone: Rittenhouse 1876.

## Saint Mark's Church, Philadelphia

Locust Street, between 16th and 17th Streets

## SUNDAYS:

Masses for Communion, 8:00 and 9:00.

Solemn High Mass, 11:00.

Solemn Evensong, 4:00.

## DAILY:

Masses, 7:00 and 7:45 (9:30 Holy Days

and Thursdays).

Matins, 9:00.

Intercessions, 12:30.

Evensong, 5:00.

## CONFESSIONS:

Saturdays, 4:00 to 5:00; 8:00 to 9:00.

## TELEPHONE:

Clergy House—Pennypacker 5195.

## BOOKS RECEIVED

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

Benziger Bros. 36-38 Barclay St., New York City.  
*You and Your Children.* By Rev. Paul Henly Purfey, Ph.D. \$1.50.

The Brookings Institution. Washington, D. C.

*Registration of Voters in the United States.* By Joseph P. Harris, Ph.D., associate professor of Political Science, University of Wisconsin.Cokesbury Press, 810 Broadway, Nashville, Tenn.  
*Behaviorism: A Battle Line.* Edited by William P. King. \$2.25.*The Chorus of Life.* By Murdoch Mackinnon, M.A., D.D., minister of Runnymede United Church, Toronto; author of *The Imprisoned Splendor*, etc.

E. P. Dutton &amp; Co., Inc. 681 Fifth Ave., New York City.

*Story-Telling to Live Wire Boys.* By George Tasker Miller, member of the National Story Tellers League. \$2.50.

Harper &amp; Bros. 49 E. 33d St., New York City.

*George Fox: Seeker and Friend.* By Rufus M. Jones, LL.D., professor of Philosophy in Haverford College. \$2.00.*The Ethics of Paul.* By Morton Scott Enslin, Th.D. (Harvard), professor of New Testament Literature and Exegesis, the Crozer Theological Seminary. \$4.00.

Longmans, Green &amp; Co. 55 Fifth Ave., New York City.

*English Thought in the Nineteenth Century.* By D. C. Somervell. \$2.50.The Macmillan Co. 60 Fifth Ave., New York City.  
*The Recall of Public Officers.* By Frederick L. Bird and Frances M. Ryan. \$4.00.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

*Church School Organization and Administration.* By Leon C. Palmer, General Secretary, Brotherhood of St. Andrew, With Foreword by Gardner L. Tucker, Chairman, Commission on Leadership Training Department of Religious Education of the Episcopal Church. Cloth, \$2.00; paper, \$1.25.

G. P. Putnam's Sons, 2-6 W. 45th St., New York City.

*The Treaty Veto of the American Senate.* By D. F. Fleming, Ph.D. \$3.00.

Thomas Bird Mosher. 45 Exchange St., Portland, Maine.

*Spindrift.* By Florence Mary Bennett (Mrs. Louis Francis Anderson). Paper Boards, \$1.75 net.

Willett, Clark &amp; Colby. 440 So. Dearborn St., Chicago, Ill.

*Two-Minute Stories.* As Told by Carl S. Patton to Boys and Girls who Listened and Came Back for More. \$1.25.

## BULLETINS

The Carnegie Foundation for the Advancement of Teaching, 522 Fifth Ave., New York City.

*The Social Philosophy of Pensions with a Review of Existing Pension Systems for Professional Groups.* By Henry S. Pritchett. Bulletin No. 25.

New York Protestant Episcopal City Mission Society, 38 Bleeker St., New York City.

Reporting Its Ninety-eighth Year, 1929.

## PAMPHLET

From the Author, Christ Church Rectory, Ballston Spa, N. Y.

*In Memoriam, Arthur C. A. Hall, Fourth Bishop of Vermont.* A sermon (revised) preached in Christ Church, Ballston Spa, New York, on Quinquagesima Sunday, March 2, 1930, by the Rev. Charles E. Hill, rector. Printed by the Daily Journal Press, Ballston Spa, N. Y. 15 cts.

## YEAR BOOK

St. Thomas' Church, Fifth Avenue and 53d St., New York City.

*The Fifty-third Annual Year Book of Saint Thomas Parish, New York, 1929.*

## INFORMATION BUREAU



THIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

READERS who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, church institutions, or homes, may take advantage of our special information service, and send us their wants and we will transmit their request to such manufacturers or dealers, writing the letter for them, thus saving them time and money.

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## AN AMERICAN MISSION CONFERENCE IN JAPAN

NARA, JAPAN—The American mission conference held at the Nara Hotel, Nara, March 30th to April 1st, was one of the most stimulating conferences of recent years, opening with a celebration of the Holy Communion and a meditation by the Rev. W. F. Madeley of Sendai. Dr. John W. Wood, executive secretary of the Department of Missions of the National Council, told of the religious happenings in the United States.

On Monday morning the business session was opened with prayer by the Rt. Rev. John McKim, D.D., Bishop of North Tokyo. The Bishop of Kyoto, the Rt. Rev. Shirley H. Nichols, D.D., welcomed the conference, and gave an interesting talk on the correlation of evangelistic and institutional work.

The subjects for discussion were well chosen, well given, and the results most valuable. Each of the three American dioceses of the Holy Catholic Church was taken in turn and the various types of work briefly discussed.

Perhaps the most appreciated talk of all was that of Bishop McKim, quite inadequately called The Organization and History of our Mission and the Sei Ko-

kwaï (Holy Catholic Church). Bishop McKim's reminiscences were the story of the past fifty years of the Holy Catholic Church, and the promise of what can be accomplished in the future. The entire conference expressed the wish that he would give these reminiscences permanent form and, if possible, that they "form but one chapter of a book."

Not much less interesting was the talk given by Miss Cornwall-Legh of Kusatsu, a hot-springs leper colony in the mountains. She told of their early struggles, the successes, and the present need of money.

In her excellent description of the difficulties met by the country missionary, Miss Cecelia Powell repeated the experiences of most country evangelists. "Back Japan" in which her station Fukui is, has been for centuries backward and in the hands of the Buddhists. Due to Christian propaganda the Buddhists are waking up and are offering strong opposition in some sections.

R. H. Jackson, of Yokkaichi, has been most successful in summer camps for Japanese young men and gave a most interesting account of his work. He is to give his talk to the Young Men's Society of Tohoku when they have their first convention, May 6th.

In the discussion on Church School Administration by Miss Spencer of Aomori and Miss Denton of Obama, it was discovered that in the Central Theological School of Tokyo there is no regular course in Church school administration. Resolutions were offered to correct this defect and also to secure American representation on the seminary faculty.

Dr. Rudolph Teusler of St. Luke's Hospital, Tokyo, spoke of the future hopes of the hospital.

The story of St. Barnabas' Hospital, Osaka, was well told by Miss Van Kirk upon whose capable shoulders much of the recent work has fallen. St. Barnabas' has had a severe struggle to secure a good doctor to replace Dr. Southworth and adequate funds to carry on. They have been very successful in both ways.

Miss Neeley with thirty-one years of experience and with a record of having taught in most of the institutions, spoke especially against government licenses. They hamper the direct evangelization in the schools where, according to the law, no religious instruction can be carried on in classrooms.

The dinner on Monday evening was in honor of Bishop McKim and Dr. Wood.

The conference was closed Tuesday noon with a short service and an address by the Rt. Rev. Charles S. Reifsnider, D.D., Suffragan Bishop of North Tokyo and president of St. Paul's University. He urged a closer coöperation between the institutions and the country stations so that the efforts of either might not be wasted. The conference was formally closed by Bishop McKim.

## ADVANCE WORK PROJECTS

NEW YORK—More of the Advance Work Project. Perhaps it should be emphasized that while these are definite needs, definitely undertaken at the present time, they are also, most of them, typical of other needs existing now and of more coming in the future. How simple it would be if one could say, the Church's work needs 170, or 500, or even 1,000, buildings, and then feel that the task was finished when they were supplied. Sometimes a piece of work is important just because it is typical of a widespread condition.



# To Appeal to Archbishop of Canterbury In Affair in Diocese of Birmingham

## E. C. U. Protests Against Actions of Bishop of Liverpool—Approve Clergy Pensions Measure

The Living Church News Bureau  
London, April 17, 1930

THE BISHOP OF BIRMINGHAM HAS ISSUED a statement regarding his refusal to institute the Rev. G. D. Simmonds to the curacy-in-charge of St. Aidan's, Small Heath, Birmingham, and the order of the chancery division of the High Court requiring him to admit and license Mr. Simmonds to the living. In declaring that he will go to prison rather than yield in spiritual matters to the authority of a secular court, Dr. Barnes undoubtedly scores a point. He says:

"I confess that I did not expect that a responsible body of Anglo-Catholic patronage trustees, including a diocesan bishop, would abandon the old High Church doctrine of the spiritual independence of the Church, and appeal to the lay courts."

As a matter of fact, many Anglo-Catholics are disturbed at the action of the trustees of the living, and consider that the rights of a bishop should come before the rights of patronage. Inconvenient as it may sometimes be, a bishop is bound to do what he feels to be best, and Catholics should submit.

It is not likely, however, that Dr. Barnes will be called on to undergo imprisonment or any other form of martyrdom. What the trustees now propose is to make application to the Archbishop of Canterbury, as Bishop of the province of Canterbury. In the latter capacity the Primate regards all diocesan bishops as his suffragans, and he has power to order them to perform the duties which properly fall to a diocesan bishop. The Archbishop would be asked to make such a request. If his request were refused, he could either visit the diocese of Birmingham in person or order a deputy to do so by commission. This would enable him to institute the clerk in question and he could command the clerk's induction by the appropriate archdeacon.

### E. C. U. PROTESTS AGAINST ACTIONS OF BISHOP OF LIVERPOOL

At a meeting last week, in Liverpool, organized by the English Church Union, the following resolution was passed:

"That this meeting of members and friends of the E. C. U. protests against the partiality and injustice exhibited by the Bishop of Liverpool's action in excluding three priests who at the worst have been guilty of no more than an excess of zeal and devotion, while he is apparently willing to condone such disregard of the law as is involved in the sanction of the remarriage of divorced persons, admission to Communion of the unconfirmed, and in one case at least of unbaptized Nonconformists, and the holding of services in the cathedral of such a character as contravene the law of the Church of England; and asks that, in common justice, episcopal authority shall be exercised in a similar manner in all cases of flagrant disobedience to and disregard of precepts of the Church and the Book of Common Prayer."

The Bishop of Liverpool was present, and, while refusing to consider the right of the meeting to sit in judgment upon him, defended his policy, and said he had

reasoned and pleaded with the three excluded priests and explored every possible chance of coming to an understanding before asking the synod to take action.

### APPROVE CLERGY PENSIONS MEASURE

The ecclesiastical committee have considered the Clergy Pensions (Older Incumbents) Measure, 1930, laid before both Houses of Parliament, and referred to them under the provisions of the Church of England Assembly (Powers) Act, 1919, and have reported that they are satisfied regarding its expediency, and they recommend that it should be allowed to proceed.

The object of this measure is to provide a certain and uniform system of pensions for beneficed clergymen who are outside the main contributory scheme of pensions established by the Clergy Pensions Measures, 1926 to 1928. It is designed to insure that every older incumbent retiring after the appointed day shall be entitled to receive a definite pension of a minimum amount varying between £150 and £175. The new scheme will supersede, in regard to beneficed clergy, the old system of non-contributors' grants which the pensions authority now administers out of moneys received from the ecclesiastical commissioners, and these moneys are made available for the purposes of the new scheme. But much additional money will be required. The ecclesiastical committee are informed that it has been actually estimated that the Pensions Board will need to be provided with an additional sum of £1,250,000, or periodical payments over a term of years of the present value of that amount, and that the ecclesiastical commissioners have undertaken this burden, being in a position to do so without prejudice to their existing commitments.

### "ARCHBISHOPS OF EIGHTY-TWO"

In connection with Archbishop Lord Davidson's eighty-second birthday, which was celebrated last week, a correspondent of the *Guardian* gives some interesting details about "Archbishops of Eighty-Two." Archbishop Lord Davidson was Primate of All England from 1903 to 1928. Eight weeks before his birth at Edinburgh in 1848, Archbishop William Howley had died on February 11th, on the eve of his eighty-second birthday. His successor, John Bird Sumner, died on September 6, 1862, at the age of 82 years, 6 months, and 12 days. These are the three oldest Archbishops of Canterbury since the reign of Henry VIII. William Warham, to whom we must go back for a primacy longer than Lord Davidson's, was archbishop for twenty-nine years, and was 82 at his death. Should Archbishop Davidson live another year (and we hope he is good for several), his age will only have been exceeded by Theodore, who was 88, and by Lanfranc, who was 84. The Archbishops of York attained to greater longevity—Harcourt 90, Blackburne 85, and MacLagan 84.

The dean and chapter of Worcester Cathedral have undertaken the restoration of the tomb of King John, which is a conspicuous feature in the choir of the cathedral. The dean points out that its "deplorable shabbiness" is emphasized by contrast with the Beauchamp and Wyde tombs in the nave, which have lately had their ancient coloring restored. He adds

that the gilding, now dingy with lapse of years, is a modern innovation dating only from 1874, and that the King's effigy was originally colored "in his habit as he lived." It is proposed to remove the false crown, cut out of a piece of tin and placed over the stone in 1876, and to recover the primitive aspect of the monument.

GEORGE PARSONS.

## REVIVE CHURCH AT EL DORADO, ARK.

EL DORADO, ARK.—In February, the rector of St. John's, Camden, the Rev. R. R. Claiborne, took under his care temporarily St. Mary's, El Dorado. It had been eighteen months without a minister and life was at a low ebb. There had been no vestry election nor parish meeting in a long time; and only four members of the last elected vestry remained in the city. They felt that night services would be useless as people would not attend. The rector did not agree with them.

Parochial reports had given 165 as the membership. There was no authentic list of communicants in the register, nor anywhere to be found. There never had been any in the register in fourteen years. After two months seventy-five were found who had been confirmed.

In the meantime St. John's, Camden, thirty-three miles distant, offered to share services equally, night and morning. Results: In a few weeks a parish meeting was held, a full vestry elected, and an every member canvass arranged for. At the installation of the new vestry of eleven, seventy-five were in the congregation.

The revised Prayer Book was ordered and used for the first time Maundy Thursday. Before Easter the canvass had been made, and the duplex envelopes put into operation. The Easter offering was advertised to be used for cleaning up past obligations to the diocese and general Church. At the Maundy Thursday commemoration communion there were fifty-three who made their communion in a congregation of sixty-five. The attendance at the night services had averaged more than fifty, but on the evening of Easter Day there was the usual Easter festival service, with the choir from St. John's, Camden, assisting, and there were 100 in the congregation.

## NEWS FROM ALASKA

NEW YORK—"For a small place in a remote spot, Allakaket certainly keeps us moving," writes Miss Amelia Hill of St. John's in the Wilderness. Allakaket is on the Koyukuk River, north of the Yukon. In a few months they had had three mails by airplane, and five by dog team. One of the Eskimo boys broke his arm badly and after Miss Hill set it as best she could she wanted to get him to the hospital at Fairbanks. One of the white visitors volunteered to go to the nearest wireless station and send for a plane. With a good trail and good weather, this should take about five days, but there were storms, snow, and other hardships and the trip took him nine days, only to find that the planes were all out looking for Eielson. Fortunately the small boy's arm did get well.

Cold weather went down to seventy-five below zero just after Christmas, stayed between 55 and 70 below for eight days, soared up to 45 above, with rain, on January 6th, followed by heavy snow and a return to normal, which is 30 to 35 below.



## Bishop Manning to Request Election of Suffragan Bishop at Diocesan Convention

### Gift of \$250,000 Made to Cathedral — Memorial Gifts at Ellenville

The Living Church News Bureau  
New York, April 26, 1930]

UNDER DATE OF APRIL 24TH, BISHOP Manning has written to the clergy of the diocese informing them that it is his purpose to request the election of a suffragan bishop at the diocesan convention to be held at the cathedral on May 13th and 14th. This action is planned in order to fill the office made vacant by the recent death of Bishop Shipman.

#### EASTER IN NEW YORK

Following several days of depressing weather, Easter Day here dawned clear and mild. The radiant sunshine of the spring-like day lured most people from their homes, many to the churches where attendance records made it a notable Easter. The cathedral leaflet states that more attended services there than in any previous year, between seven and eight thousand, and it is estimated that the number unable to gain admission was well over two thousand. One thousand one hundred and thirty-two Communion were made. From a suburban parish, St. Thomas', Mamaroneck, the Rev. Frank D. Gifford, rector, a report states a similar gratifying response. Five hundred and one Communion were made, and the total attendance for the day was 923, compared with 894 last year and 811 in 1928.

Bishop Manning was the preacher at the cathedral at the last Eucharist of the day. He said, in part, that Christ on the throne of God is the one light and guide for our life here, and that the supreme need of the world today is a sure and simple faith in God. Without such there can be no high thinking or right living, no ideals. He declared that we have no great poet, artist, musician, or writer today because we are blinded by a shallow rationalism which robs us of our divine inheritance and which takes from us the vision of God. The world needs the Easter faith in poets, artists, and writers, and especially in preachers who are full and fearless believers in Christ on the throne of God.

#### \$250,000 GIFT TO CATHEDRAL

At a meeting of the women's division for completing the cathedral held in St. Ansgarius' Chapel last Wednesday, Bishop Manning announced that \$250,000 had recently been given by an anonymous donor to carry forward the construction of the west front. The Bishop stated that increased cost of construction due to higher wages being paid to the workmen necessitates the raising of additional funds. He urged that the sum of \$1,250,000 be given or pledged to guarantee the completion of the west front in order that the nave may be opened for use in 1931. The walls of the north transept, the portion whose construction is sponsored by the women's division, now rise more than twenty feet above the floor level.

The New York Times in an editorial comment describes the progress in the construction of the cathedral as phenomenal in contrast with the longer periods required for the building of the great churches abroad. In concluding an extended mention the editor says:

"The cathedral's justification, quite apart from its ecclesiastical use, is the beauty which it lifts in the eyes of the city. The art which has designed it and will give it both inward and outward strength and grace and color, and which has associated with it the music that makes the 'painted saints feel their glass canopies flutter in the heavenward prayer' is itself associated, as Ruskin has said, 'with all civic pride and sacred principle.'"

"It is gratifying that this spiritual symbol has again been raised in the midst of what has too hastily and superficially been called a 'material age,' and carried above the tallest of the structures of commerce. It is a daily testimony to the aspiration that crowns man's daily struggle in the city below and a daily ministry in its beauty to all, without regard to creed."

#### MARRIAGE REQUIREMENT AT GRACE CHURCH

Depending only upon a press item for information it is evident that an experiment is to be tried at Grace Church affecting the couples coming there to be married. The Rev. Dr. W. Russell Bowie states that these couples must sign a pledge promising to join a Christian congregation. The announcement has drawn forth considerable comment, favorable and unfavorable, but the lack of information as to the exact implication of the pledge leaves one uncertain as to its merit. The number of marriages at Grace Church is comparatively small, judging by the *Diocesan Journal* of 1929. In the preceding year only 89 weddings are reported for the parish, which includes the church and Grace Chapel.

#### DR. RAY'S ANNIVERSARY

At the Church of the Transfiguration the Rev. Dr. Randolph Ray will observe tomorrow, Low Sunday, the seventh anniversary of his rectorship. In his anniversary sermon he will announce his plans for forming what is to be termed "The Family of the Little Church Around the Corner." This is to organize the worldwide sentiment for this beloved shrine, inviting to membership the thousands who have been married there and their descendants, all who have been baptized there, and the well-nigh countless friends. Dr. Ray believes it will be the first church in the world to have an alumni association. It is estimated that there are at least 100,000 persons eligible for membership throughout the world. That the Church of the Transfiguration may always be able to withstand the expansion of business enterprises in its neighborhood and remain what it is today this sentiment for the Church is to be organized to save it for the future. From the time of its founding in 1848 by the Rev. Dr. George Hendric Houghton this church has rendered a unique service. Outstanding is the event in which Joseph Jefferson's friend, Holland the actor, found Christian burial there; also the refuge provided the Negroes during the race riots of the Civil War period. This year has been notable in its concern for the unemployed, having cared for some 75,000 men in the daily bread-line established in the recent critical period. Such ministrations appeal to that religious instinct which is the possession of us all.

#### MEMORIAL GIFTS AT ELLENVILLE

On Easter Day an oak pulpit of gothic design was dedicated at St. John's Church,

Ellenville, the Rev. George R. Hiatt, rector. It was given in memory of the Rev. Hugh Pooley Hobson, rector of the parish from 1906 to 1923. A pulpit lamp was given in memory of his wife. Also a clergy stall and an altar missal were dedicated, the former in memory of Philander Reeves Jennings, and the book in memory of Mrs. Margaret J. Hume. And used for the first time were new hymnals for the choir and congregation, purchased by the Parish Aid Society.

#### ITEMS

The New York World on Easter Day carried pictures of five leading clergymen of the city: Bishop Manning, Cardinal Hayes, both in vestments; also the Rev. Drs. Cadman, Fosdick, and Reisner. Yesterday the Times had a full-page crayon sketch of Bishop Manning together with a commendation from him of that paper.

The Rev. F. R. Godolphin, new rector at St. Andrew's, Richmond, is to be the noonday preacher this coming week at Trinity Church, and next Sunday morning will preach at the Cathedral.

The Rev. Clarence A. Bull, rector of Holy Comforter parish, Poughkeepsie, suffered severe injuries in a recent fall and is confined for several weeks in Reconstruction Hospital, New York.

Next Wednesday at noon a commemorative service will be held in St. Paul's Chapel. It will be the 141st anniversary of the service attended there by President Washington immediately after his inauguration.

Bishop Lloyd will be the speaker at the May meeting of the Churchwomen's League for Patriotic Service to be held on Wednesday afternoon, May 7th, in synod hall undercroft.

Holyrood Church, Fort Washington avenue, will observe on Low Sunday the thirty-seventh anniversary of its founding.

Friends of Church Army will be interested to learn that Captain W. R. Davey from the London headquarters is to speak in local churches. On Sunday, May 4th, he is scheduled to be at Trinity Chapel at 11, at St. Thomas' Church at 4, and at Ascension Church, West 43d street, at 7:30. Captain Davey has had thirty-six years' experience with Church Army, working in English prisons and in slum parishes.

The May meeting of the New York branch of the Clerical Union for the Maintenance and Defence of Catholic Principles will be held on the 29th at the Church of St. Mary the Virgin.

St. George's Church, Stuyvesant square, plans to expend some \$35,000 on the development of its new summer camp for boys. This is on the ninety-eight acre farm which the parish has purchased along the Hudson, above Kingston.

HARRISON ROCKWELL.

### BISHOP CARSON NOT TO ATTEND LAMBETH CONFERENCE

PORT AU PRINCE, HAITI—By reason of the continued unsettled political conditions in both Haiti and the Dominican Republic, Bishop Carson has dropped his plans to attend the Lambeth Conference. He has expressed his conviction that his first duty is to stay with the clergy and his people at this time of national anxiety. He authorized special prayers in all churches on and after March 30th last.

He attended the special meeting of the House of Bishops at Chicago but returned immediately.



## Leonard Library Dedicated at Closing Convocation of Wycliffe College, Toronto

### Alumnae of Deaconess Home Meet —Shepherd's Crook Presented to Bishop of Algoma

The Living Church News Bureau  
Toronto, April 24, 1930

THE CLOSING CONVOCATION OF WYCLIFFE College, which took place on Tuesday evening, was marked by the opening and dedication of the beautiful Leonard Library, the gift of Colonel and Mrs. R. W. Leonard, of St. Catharines. The new library is of stone in collegiate gothic and has space for 36,000 volumes, with 30,000 in the stacks on the ground floor and 6,000 on the shelves of the reading-room on the second floor. It will be for the use of the theological students of the college. The woodwork, including the heavy oak trusses of the ceiling, is all hand-carved.

The Rev. Dr. W. E. Taylor, acting principal, presided at convocation and gave an account of the year's work, and R. Shirley Denison, chairman of the college council, spoke of the improvements effected and the appointment of the new principal, Archdeacon McElheran of Winnipeg. The graduating class received their diplomas and the following prizes were awarded at the valedictory: Chapman memorial medal, R. R. Latimer; oratorical contest medal, K. C. Evans; Fourth Bishop of Toronto medal, K. C. Evans; general proficiency prize, P. A. Rickard.

The speaker of the evening was G. B. Nicholson, M.P., one of the best known laymen in the Canadian Church. He stressed the need of less of a parochial outlook, greater support of the plans and work of General Synod, more enthusiasm for missionary effort, and the need of at least a hundred more priests if the west is to be held.

The audience then proceeded to the new library, where Mrs. Leonard made the presentation and the prayers of dedication were said by the Bishop of Toronto.

#### ANNUAL MEETING OF DEACONESS HOME ALUMNAE

The regular meeting of the Deaconess Home alumnae was held in the Mildmay Institute, Toronto.

Miss Cartwright, dean of St. Hilda's College, was the chief speaker and gave a devotional address, followed by a talk on the Russian situation.

In speaking of the Russian situation, Dr. Cartwright gave a short historical outline of the Russian Church, showing the bearing of its past on present conditions. Its continuity, orthodoxy, love of beauty, singing, government, and other characteristics were reviewed, and the present persecutions touched upon. Our prayers and help were asked for this Church which had become a witness for Christ not excelled since the early martyrdoms.

#### BUILDING OF NEW HOSPITAL UNIT OF COLUMBIA COAST MISSION

One of British Columbia's most interesting hospitals is raising its walls on the shores of beautiful Pender Harbor. The new hospital unit of the Columbia Coast Mission, planned to replace the floating hospital so tragically destroyed by a January storm, has become a reality. On the wooded shores of one of the prettiest spots

on British Columbia's coast, a haven of mercy will be open to scattered residents and a decided want of this isolated district satisfied.

The Rev. John Antle, superintendent of Columbia Mission, under whose supervision funds for the building have been collected, announces that work has already started and it is expected that the completed building will be opened about the end of June. Mr. Antle, who had been ill for the past month or so, is now actively taking up the work and announces that almost \$5,000 has been collected toward the \$15,000 structure.

The building is ideally situated, and it is believed that it may form the nucleus of a group of cottages for convalescents from the city during the summer season. Protected at the back by a sloping hill and many trees, the building overlooks the Gulf of Georgia. Immediately in front is a natural lagoon, filled every tide through an opening wide enough for entrance of a skiff. At low tide, three feet of crystal clear water covers its sandy bottom.

#### SHEPHERD'S CROOK PRESENTED TO BISHOP OF ALGOMA

The parish of St. Michael, Winnipeg, has recently presented the Bishop of Algoma with a pastoral staff which is probably unique in Canada, if not on this continent. It is made from a shepherd's crook, which was actually used by a shepherd in Lincolnshire before he came to Canada. A member of St. Michael's of an artistic turn of mind has silvered the metal, covered the wooden part with black enamel, and has added four amethysts, thus transforming it into a very beautiful bishop's staff, which can be taken apart and placed in a box for convenience in carrying. The original crook was used by the old shepherd himself in the Nativity play given at St. Michael's last Christmas. A few years ago, the Bishop of Salisbury, the late Rt. Rev. F. E. Ridgeway, was presented with a similar staff, which had been used by a shepherd on Salisbury Plain. One wonders if there are other instances of the actual shepherd's crook being used symbolically by a chief shepherd of Christ's flock. The diocese of Algoma possesses a beautiful pastoral staff of silver and ebony, and the shepherd's crook is a personal gift, which is deeply appreciated.

#### GREAT MASS MEETING TO BE HELD AT OTTAWA AT ANNUAL BOARD MEETINGS

Announcement has already been made of the proposal to hold a mass meeting in connection with the September meetings of the Church boards. Recently the Bishop called a meeting of the clergy of Ottawa together with the rural deans of some neighboring deaneries, the diocesan president of the W. A., and the chairman of the Ottawa Fellowship Club. The chancellor of the diocese also was asked to be present. At this meeting committees were appointed to look after the music, printing, and advertising, ushering, etc. The auditorium with a seating capacity of 8,000 has already been engaged. It was decided to close all the churches in Ottawa and near vicinity on the Sunday evening when this meeting is held. Instead of one or two lengthy addresses it is proposed to allow every bishop in the west who is engaged in missionary work to say something of what God has enabled him to do

in the past and what are his hopes for the future. These addresses will necessarily have to be very short. Bishop Lindel Tsen, Assistant Bishop of Honan, a native Chinese Christian, will probably be allotted extra time.

Admission will be by an envelope in which every one will be asked to make a contribution to the work of the M. S. C. C. It is proposed to ask for the sum of \$10,000. Whatever sum is received will, after expenses are paid, be handed over to the treasurer of the M. S. C. C. as a special gift, which will not count on ordinary apportionment. The hope was expressed at this meeting that this gathering might be made such a success that similar gatherings would become permanent features of our annual board meetings.

#### MAURICE CODY GOLD MEDAL FOR SUNDAY SCHOOL SCHOLARS

The Maurice Cody gold medal for highest standing in Canada in the G. B. R. E. examination, won by Jack Mulvaney of St. Barnabas' Church, Toronto, was presented at the meeting of the Sunday School Association of the deanery of Toronto by the Rev. Canon H. J. Cody. The Rev. F. E. Powell, rector, introduced Canon Cody, and A. H. Cuttle, president of the association, was in the chair. An attendance of 400 set a record for the season.

#### CENTENNIAL ANNIVERSARY AT CAMDEN, N. J.

CAMDEN, N. J.—St. Paul's Church, the mother parish of Camden, is celebrating, during the week of April 27th, its 100th anniversary, together with the twenty-fifth anniversary of the rectorship of the Rev. Dr. Rudolph E. Brestell, the present incumbent. Bishop Matthews was the celebrant, assisted by the rector, at the early service on Low Sunday, and confirmed and preached at the late celebration. At 9:45 on the same day there was a special service for the Church school, in which George H. Randall of the Brotherhood took part. The Rev. Charles E. Eder of Philadelphia was the preacher in the evening. On Tuesday evening there was a parish dinner at the Hotel Walt Whitman. On Thursday a parish reception was planned, with the Mayor of Camden and the local clergy as speakers. A children's party was to follow on Friday evening, and on Sunday, May 4th, there will be memorial services in the morning, the rector officiating, and the closing service of the commemoration in the evening, with the Rev. John N. Borton of Buffalo, N. Y., as the preacher. Special music will play an important part at all the services.

#### MISSION PREACHED AT CHRISTCHURCH, N. Z.

CHRISTCHURCH, N. Z.—A very successful mission, conducted in Christchurch during the week beginning March 16th by the Rev. Walter E. Bentley, the well-known mission preacher from New York, founder and for twenty-five years secretary of the Actors' Church Alliance, has already been noted in THE LIVING CHURCH (April 26th). Mr. Bentley was expecting to conduct a mission at St. Michael's Church, Sydney, Australia, during Holy Week and then to go to South Africa, where he is to conduct missions, and afterward to London, looking enroute for chaplains for the Actors' Church Alliance.

It was Mr. Bentley's pleasant opportunity while in Christchurch to meet Commander Byrd, who had just arrived from the Antarctic expedition.



## Record Attendance Is Reported for Easter Services in Boston Churches

### Indian Association Holds Meeting— Church Home Society Observes Anniversary

The Living Church News Bureau  
Boston, April 26, 1930

**C**LEAR SKIES, SUNSHINE, AN INVIGORATING little breeze contributed to the beauty of Easter Day in Boston. There were several sunrise services on heights in and about the city, services in the open and also within church walls. Among the latter, the service at 6:15 A.M. in St. Paul's Cathedral had a notable place. The Very Rev. Philemon F. Sturges preached a sermon and there was very beautiful Easter music as the choir of forty voices sang "Most Glorious Lord of Life." At the 11 o'clock service the Rt. Rev. William Lawrence preached and here, as at other Boston churches, the building was filled to overflowing. The attendance at some of the churches in fact was so great that overflow meetings were held. The newspapers recorded that it was necessary to lock the doors of St. Paul's during the 11 A.M. service.

Trinity Church offered two late morning services in accordance with the custom of recent years, and Dr. Henry K. Sherrill preached at both of them. Both were attended by record congregations; the throng of worshippers at the 10 A.M. service and the second throng at the 11 A.M. service illustrate how a great metropolitan church has managed to solve the problem of caring for the greatest number on the high festival of the year. Emmanuel Church and the Church of the Advent, the Church of St. John the Evangelist, and the great and little parish churches of the city's environs could tell the same story of welcoming vast numbers of persons.

In all of the great metropolitan churches, the day was filled with services. The De Molay Commandery of the Knights Templar went in a body to the afternoon service in St. Paul's and listened to Dean Sturges' sermon. In the Church school service at the cathedral at 4:30 P.M., a mystery play, "Whom Seek Ye?" was introduced. The Rev. Dr. Elwood Worcester, formerly the rector of Emmanuel, preached at the evening cathedral service. The Rev. Dr. W. E. Gardner preached at the evening service in Trinity.

#### INDIAN ASSOCIATION HOLDS MEETING

Sioux, Seneca, and Cheyenne were present at the annual meeting of the Massachusetts Indian Association, held last Monday in Emmanuel parish rooms through the courtesy of the Rev. Dr. Washburn, rector. The Sioux was Vine Deloria, student at the General Theological Seminary and a son of the Rev. Philip Deloria of South Dakota. He spoke on the racial and psychological differences and misunderstandings between the Indian and the white man. The Seneca was Roland Sundown, student at Dartmouth College, who sang. The Cheyenne, an on-looker who held an impromptu reception, was Anna Williams who has now returned to her home in Oklahoma after coming to Boston with a Wild West show, losing a leg by an accident at a railway station before her show days had even commenced, and then—through months of convalescence—being the unofficial ward of Miss Cotharin, chairman for Indian

Missions under the Church Service League the Vincent Club, and the Massachusetts Indian Association; and a host of friends who have done everything that possibly could be done to make the eighteen year old Anna happy, contented, and fitted to face life anew with a handicap. It was a bit of home missions that brought new values to a group of New Englanders and a young Indian girl.

#### CHURCH HOME SOCIETY OBSERVES ANNIVERSARY

The seventy-fifth anniversary of the Church Home Society is being celebrated and, incidentally, its treasury replenished by the presentation of "Caritas," a pageant showing the progress in the care of the child in Massachusetts during the last 300 years. The offering is in line with the tercentenary celebrations and has appealing and historic features as well as quaintness and beauty. The production is termed one of the most elaborate contributions to be given by a private organization during the tercentenary celebrations of the state. One scene shows the town common of 1672 with a man in the pillory and his wife and children being auctioned off as servants to the highest bidder. A far cry from that state of affairs is the present system of carefully chosen foster homes for the dependent children under the care of the Church Home Society.

#### ANNUAL REPORT OF CHURCH SERVICE LEAGUE

The seventh annual report of the diocesan Church Service League which appeared early in the month unfolds a very interesting story—a story gathered by the discerning eye from the individual reports of the Episcopalian Club, Brotherhood of St. Andrew, Girls' Friendly Society, Church Periodical Club, Massachusetts Altar Society, Diocesan Altar Guild, United Thank Offering, Young People's Work, Church School Service League, and the Woman's Auxiliary. The lists of officers of these various organizations and of the Church Service League itself, and the list of Massachusetts missionaries in the field make it a helpful source of information. A table at the back, a veritable triumph of the accountant's art, shows the money contributions and the supply work valuations for the various parishes in all of the five fields of service beginning with the parish and ending with the world.

#### TO BUILD TOWER AT ST. PAUL'S CHURCH, BROCKTON

The *Messenger* of St. Paul's Church, Brockton, contained the announcement for Easter Day that an anonymous benefactor has provided for the building of the first section of the tower on the west side of the church. The Rev. Dr. David B. Matthews in his graphic way said, through the medium of his messenger, "Do you realize what this structure means? It means another and better entrance to the church; it means that in the winter we shall not have a breeze blowing on the backs of the worshippers everytime the door is opened; it means a larger vestibule for worshippers to enter, saying nothing of the improved beauty of the church edifice. What a glorious gift!"

This Brockton parish is rejoicing also in the ten memorial lanterns dedicated at the late morning service on Easter Day and reorganizing the lighting system of the church; and in an altar hanging two

centuries old given by the mother of one of the choir boys, while his brother, John Castano, has presented a painting of "Jesus and the Tribute Money."

#### MISCELLANEOUS

The old morality play of "Everyman" was presented by the Church School Players of St. Paul's Church, Malden, on the evening of Easter Day.

Twenty-six stoles is the result of the Lenten Stole Class, an annual activity of All Saints' Church, Brookline. Some of the stoles were exhibited in the cloister of the church before being sent to the Massachusetts Altar Society which distributes them throughout the whole Church, at home and abroad, wherever they may be needed.

The Rev. Charles C. Wilson, rector of St. Stephen's Church, Cohasset, embarked for England on Easter afternoon in order to attend the summer school of Oxford University from which he already holds a degree.

Dr. Mary James of the Church General Hospital, Wuchang, China, is paying a short visit to Boston and will address the Woman's Auxiliary of Christ Church, Cambridge, on Monday.

ETHEL M. ROBERTS.

### THE NEGRO CHURCHES IN SOUTH FLORIDA

NEW YORK—Our Negro Church people in the diocese of South Florida now have fourteen congregations, many of them very large and nearly all in a flourishing condition. Six Negro priests and eight teachers are at work in churches and schools. There are over 2,500 communicants. St. Patrick's, West Palm Beach, and Christ Church, Miami, moved into fine new churches late in 1929, which are of interest to all who contributed to the Hurricane Relief Funds in recent years, as these churches replace buildings destroyed in the hurricanes. The people of St. Agnes', Miami, with a well planned but only partially built church, are renewing their efforts to finish it.

Bishop Wing writes, as many others have also testified, "I am convinced that the Church can do more for the people of this race than any other religious body. The beauty of her ritual will satisfy their desire to express their religion emotionally, and her emphasis upon the ethical content of Christianity will supply that which is frequently neglected in much of the teaching to which they are at present exposed."

### U. T. O. WORKER IN HAITI RESIGNS

PORT AU PRINCE, HAITI—After ten years' service as a United Thank Offering worker in the Panama Canal Zone and Haiti, Mrs. Estelle S. Royce has withdrawn from the mission, her resignation being effective April 30th.

Mrs. Royce after efficient war-time service volunteered for work in Latin America, preferably, immediately upon the close of the war and was appointed to the Panama Mission. Here she founded the Children's Home upon modest beginnings but the work developed so remarkably that it is now housed in a building costing more than \$30,000, the gift of a member of the Gould family.

She came to Haiti in 1925 and has been the head of a girls' industrial school. Mrs. Royce will resume her home life after a ministry that has been markedly successful.



## The Rev. Harold Holt Accepts Election As Rector of Grace Church, Oak Park, Ill.

**Emmanuel Church, Rockford, to  
Build—Seminary Gets Babylonian  
Tablets**

The Living Church News Bureau  
Chicago, April 26, 1930]

**E**LECTION OF THE REV. HAROLD HOLT, assistant secretary of the Department of Social Service of the National Council, to be rector of Grace Church, Oak Park, succeeding the Rev. Francis R. Godolphin, was announced by the vestry this week. Fr. Holt has accepted the call and will take up his new duties June 1st.

The election followed a wide search for a new rector of Grace Church, parish of the late Bishop Anderson and of Bishop Shaylor of Nebraska. For two months, Grace Church has been without a rector, the Rev. J. H. Edwards serving as locum tenens, assisted by the Rev. Dr. Frederick C. Grant, dean of the Western Theological Seminary.

Fr. Holt is author of several books, dealing primarily with social service problems.

**EMMANUEL CHURCH, ROCKFORD, TO BUILD**

Within a short time, Emmanuel Church, Rockford, will start construction of a new \$200,000 church edifice. After negotiating for a year to change the location of the parish property, the vestry felt that further delay in building would be impracticable and construction work will therefore proceed on the present site, which the parish has owned for eighty years.

The new edifice will be south of the present church, which was built forty years ago as a parish house. It will seat approximately 500 and will be of gothic architecture. Ralph Adams Cram of Boston drew plans for the church and will supervise the construction work.

Shortly before his death, Bishop Anderson visited Emmanuel Church and expressed a personal desire to see the building program proceed. It is largely due to his influence that the program is being carried forward. The Rev. Garth Sibbald is rector of Emmanuel Church.

**CHURCH SCHOOL RALLY MAY 4TH**

The annual post-Easter rallies of Church schools of the diocese will be held Sunday afternoon, May 4th, at eight sectional centers, according to plans announced by Miss Vera L. Noyes, supervisor of religious education. At these rallies the Lenten offering of the children is presented.

The meeting places of the various sections are: Fox River Valley, Trinity Church, Wheaton; north side, St. Chrysostom's Church; south side, Christ Church, Woodlawn; west side, Grace Church, Oak Park; north shore suburbs, St. Luke's, Evanston; northern deanery, Emmanuel Church, Rockford; southern deanery, Christ Church, Streator; Burlington suburbs, Emmanuel Church, LaGrange.

A special service has been arranged for the rallies which will start at 4 o'clock in the afternoon. The children will assemble and march in groups, bearing their school banners and insignias.

Preliminary reports coming to Miss Noyes indicate a very successful Lenten offering this year.

**SEMINARY GETS BABYLONIAN TABLETS**

The Western Theological Seminary has just received a collection of Babylonian

Cuneiform tablets from Henry J. Patten of Chicago. The tablets have been translated by Prof. Edward Chiera of the University of Chicago. They are to be added to the collection in the Hibbard Old Testament Library of the seminary.

The tablets date from about 2000 B. C. One, a baked clay cone which was placed in the palace of the king, reads: "Singashid, the mighty man, the king of Erech, the king of Ammanu, the nourisher of the temple Eanna, the place of his royalty he built."

The tablets have been rebaked in the Oriental Institute at the University of Chicago and will be placed upon exhibition at the seminary.

**CHICAGOAN HEADS BROTHERHOOD CONVENTION**

Dudley McNeil, member of the Church of the Redeemer, Elgin, has been appointed general chairman of the annual Junior Brotherhood of St. Andrew Convention, to be held at Oberlin College, Oberlin, Ohio, August 26th to 29th. Mr. McNeil is now engaged in shaping up plans for the convention.

Seventy-five boys and young men of the diocese are expected to attend the convention. The Rev. C. Leslie Glenn, late secretary of college work of the National Council, is to act as chaplain.

**BISHOP GRISWOLD'S FIRST VISITATION**

Easter was a remarkable day for the Cathedral Shelter, the Rev. David E. Gibson, priest-in-charge. For Fr. Gibson presented a class of twenty-three candidates to Bishop Griswold as the first class which the Bishop has confirmed as Diocesan. It was the first visitation, Bishop Griswold has made since his elevation.

**NEWS NOTES**

The Rev. H. A. Donovan, missionary in Liberia, is in the diocese and has several appointments to speak on his work. He is to preach at Emmanuel Church, LaGrange, on Sunday and at St. Andrew's, Evanston.

A joint meeting of the northern and southern deaneries of the diocese is scheduled to be held at Trinity Church, Aurora, Monday and Tuesday, with the Rev. Stephen E. Keeler, rector of St. Chrysostom's Church, as the principal speaker.

Dr. George Craig Stewart, rector of St. Luke's, Evanston, is chairman of the student conference of the mid-west province which is being held at the Chapel of St. John the Divine, University of Illinois, this week end.

Bishop Wilson of Eau Claire is coming to the diocese Sunday to confirm classes at All Saints', Ravenswood, and Christ Church, Winnetka.

The Rev. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest, and Charles D. Dallas, Chicago, president of the National Federation of Church Clubs, are among speakers before a dinner of the Church Club of the diocese of Springfield, Ill., at Centralia, May 20th.

**BISHOPS AT LAMBETH**

NEW YORK—Churches of eleven nations will send their bishops to Lambeth in July, representing many millions of communicants. Within this group there will be a variety of type unequalled in any human association, yet they will worship at the same altar and recite the same Creed.

## BOOK CHATS

from Morehouse Publishing Co.

*New books added to stock during the week ending April 26, 1930:*

**The Community Daily Vacation Bible School**, by E. C. Knapp. (Revell) ..\$1.25

**How to Conduct a Church Vacation School**, by Albert H. Gage. (Judson Press) ..... 1.50

**The Daily Vacation Bible School Guide**, by Homer L. Grice. (S. S. Board of the Southern Baptist Convention) ..... .50 and .75

**F**EW people, even among religious leaders, realize how rapidly the Daily Vacation Church (Bible) School movement is spreading throughout the world. Its growth within three years has been remarkable. Your Correspondent has secured an amount of Daily Vacation Church (Bible) School material which will help materially in conducting a school of this sort.

**HOW TO CONDUCT A CHURCH VACATION SCHOOL**, by Albert Gage, is a practical handbook on the organization and conduct of such a school. In regard to every feature of the work in these schools the needed practical information is given by a specialist, for the author has brought together the counsel of other men and women who, like himself, have been much more than onlookers, however shrewdly observant, they have been workers, and have succeeded with the boys and girls.

**Drop a card to Your Correspondent** asking about the Enrolment Cards, the little Celluloid Buttons, the Attendance Cards for Boys and for Girls, and the Muslim Posters, all of which are of especial help in promoting the school in your community. Your Correspondent has also secured a **PRINCIPAL'S D. V. B. S. BOOK**, by Homer L. Grice (Baptist Sunday School Board, .75), which will assist in keeping a record of the school.

**THE DAILY VACATION BIBLE SCHOOL GUIDE** is just what its title implies. It is not a book of theory; rather, it is a book of methods. It is meant to be a real guide—something more than a manual—a book to be read, studied, and used.

More about Vacation School material next week.

**IN CHURCH PUBLICITY** (\$2.25) we have a 250-page book packed full of useful information on this important subject, with actual examples of successful Church advertising, parish papers, newspaper and convention publicity, and the like. It will bear careful study by every director of parochial or diocesan publicity.

**IN THE PRACTICE OF PRAYER** (\$1.00), Dr. Sturgis has written a book that should be widely recommended to lay people who find it difficult to practice the life of prayer in their daily lives. A layman himself, the author has a practical appreciation of the difficulties to be surmounted by laymen and women.

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## Dr. Joseph Fort Newton to Become Co-rector of St. James', Philadelphia

### Bishop Tucker to Speak at Missionary Meeting — Closing of Christ Chapel

(The Living Church News Bureau)  
Philadelphia, April 26, 1930)

A NEW STEP OF VITAL AND FAR-REACHING importance in the development of St. James', Philadelphia, as a great city church will be made known tomorrow by the announcement that the widely-known preacher and writer, the Rev. Dr. Joseph Fort Newton, rector of St. Paul's Church, Overbrook, has accepted a call to become co-rector with the Rev. Dr. John Mockridge, D.D., of St. James' Church.

This is the third step in the development of St. James' as a city church. Four years ago, the rector, vestry, and congregation entered into a course of proceedings with that end in view. Their first move was to launch the beginning of an endowment fund which would assure a financial backing for that purpose. Their second objective was to make all the pews free for all people. Both of these steps have been accomplished.

The next thing on the program was to seek a preacher who would fit into the whole plan. This was accomplished by the calling and acceptance of Dr. Newton.

The vestry of St. James' had previously created two new positions, those of "co-rectors." It is said that in doing this, a precedent in parish administration in the church in this country has been established. Under this arrangement, Dr. Mockridge and Dr. Newton are to be on equal footing, each having jurisdiction over the respective duties they will divide between them. For charter and canonical purposes only, the office of "rector" has been retained and will be held, as heretofore, by Dr. Mockridge.

The program which St. James' is working out attacks a problem which is reported to be affecting many churches in the larger cities, where the inroads of business have forced revolutionary changes in former residential neighborhoods. These changes have, in many instances, resulted in dwindling congregations, and the closing or removal of churches not sufficiently endowed to remain and carry on.

It was felt, however, that at St. James' Church there was a very definite work to be done in the new conditions that were coming into being. The congregation therefore set itself to making their church a center where the very best and highest that religion has to offer might find expression; a church in the heart of a crowded city that must be a powerful influence for God's truth; a church that would put itself in line with the life of the city and that would appeal, not merely to a group of pew holders, but to city dwellers at large; and a church whose services would be as diversified as the human needs around it.

No money raising schemes, no organized soliciting, but only a straightforward statement of the case, has been resorted to in raising the endowment fund, which to date has reached \$300,000. In freeing the pews, St. James' has established a precedent, being the only central city parish of Philadelphia where all pews are free to all people. Scores of the pews in the church, throughout its history of 124

years, have been the property of socially prominent families and individuals, which were secured by deeds of ownership. These certificates of ownership were cheerfully surrendered. Many pew holders also provided for the endowment of the pews to be maintained as free pews for all time.

Dr. Newton will assume his duties as co-rector of St. James' Church on November 1st, after a vacation in England and Russia.

#### BISHOP TUCKER TO SPEAK

The Rt. Rev. Henry St. George Tucker, D.D., Bishop of Virginia, and former Missionary Bishop of Kyoto, Japan, will be the principal speaker at the closing session of the mission study classes of the diocese, which will be held in Holy Trinity parish house on Monday evening. Bishop Taitt will preside.

The mission study classes have assumed responsibility for the support of Miss Mutsuko Fujimoto, one of three Japanese sisters who have given themselves to the Church in Japan. Miss Fujimoto expects to come to Philadelphia next fall to take courses at the Church Training and Deaconess School, and to do graduate work at Temple University.

#### BISHOP COOK PREACHER AT THANK OFFERING SERVICE

The largest amount ever contributed, a total of \$12,714, was presented to Bishop Taitt at the annual United Thank Offering service of the diocese, which was held in the Church of the Incarnation on Tuesday.

The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, was the preacher. Bishop Taitt, who was the celebrant in the Holy Communion service, was assisted by the Rev. Charles Dubell, rector of St. Simon's, and the Rev. Norman V. P. Lewis, rector of the Church of the Incarnation.

#### A TROUBLED EXPERIMENT PEACEABLY RESOLVED

After fifty years of ministrations in an over-churched district, the attractive Christ Chapel, at 20th and Pine streets, has been closed. Following the death of the late vicar, the Rev. J. T. L. Nisbett, in December, 1928, the usual services were maintained until Trinity Sunday, May 26, 1929; and on Thursdays in Lent, the Rev. Dr. Louis C. Washburn, rector of Christ Church, officiated and held conferences with such of the members as could come together. Circular letters were addressed to those listed as interested, bespeaking advice as to the future.

The returns however, revealed such a small number in favor of continuing, that the chapel committee, on October 16th, resolved not to proceed further, and recommended that the vestry of Christ Church take control of the property and dispose of it in such wise as to them seemed best. A closing commemorative service was held by the rector on All Saints' Day; and at the opening of the New Year the building was sold. The fifty remaining communicants are identifying themselves with various parishes nearby and in the suburbs.

The beautiful memorials are being bestowed with sensitive concern for the wishes of those involved; and the accumulated funds will be scrupulously administered in perpetuity in consonance with the purpose for which they were given.

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# Thousands in All Parts of Country Hear Good Friday Service in National Cathedral

## Annual Meeting of Cathedral Association Planned — Prepare for Massing of Colors Service

The Living Church News Bureau)  
Washington, April 26, 1930]

**H**OLY WEEK AND EASTER WERE MARKED by record attendances at services in Washington churches. The Three Hour service on Good Friday at the cathedral, where the addresses were given by the Bishop, was broadcast by a coast to coast hookup of stations under the Columbia Broadcasting Company. Letters and telegrams from various parts of the United States and Canada testified to the great profit with which unseen worshippers in every corner of North America took part, many of them for the first time, in such a service.

At Epiphany Church, where the rector, the Rev. Dr. ZeBarney Phillips, conducted the service, a congregation that far surpassed the capacity of the church listened to the addresses.

At St. Margaret's Church, Canon Stokes conducted the service, and at St. John's, Lafayette square, the rector, the Rev. Dr. Robert Johnston, gave the addresses on the Seven Last Words.

Easter with its perfect weather brought a throng of pilgrims estimated at 12,000 to the cathedral.

### PLANS FOR ANNUAL MEETING OF CATHEDRAL ASSOCIATION

On Thursday, May 1st, the annual meeting of the National Cathedral Association will be held at the cathedral. More than seven hundred acceptances have already been received, indicating a very large attendance from different parts of the country. The meeting will be held in Whitby Hall, the gymnasium of the National Cathedral School for Girls. The speakers will be the Bishop of Washington, the Hon. George Wharton Pepper, the Rt. Rev. Philip M. Rhinelander, warden of the College of Preachers, and Mrs. G. O. F. Bratenahl, chairman of the Garden Committee of All Hallows Guild.

The association, founded twenty years ago, now numbers more than nine thousand members, and is a nation-wide organization.

On May 16th the memorial pilgrim steps will be dedicated in a picturesque ceremony. The steps are the gift of Mr. and Mrs. Roland Taylor of Philadelphia, in memory of all who have served in the forwarding of the cathedral project. They lead from the wooded pilgrim road up to the entrance to the south transept. An elaborate and beautiful planting of ancient boxwood and magnolias gives the steps an appropriate setting.

### TO DEDICATE CRYPT AISLES

Another forward step will be the opening and dedication of the great crypt aisles on Ascension Day. These aisles, which are impressive in their vaulting and finish, run the entire length of the cathedral. A procession of several thousand persons could be formed in these aisles.

### PREPARE FOR MASSING OF THE COLORS SERVICE

The United States marine band, with Capt. Taylor Branson conducting, is to play during the third annual Massing of

the Colors service, which will be held on the afternoon of May 25th in the open-air amphitheater of Washington Cathedral.

Announcement that the famous musical organization is to take part in these annual exercises in commemoration of the heroic dead of the nation was made by the Rev. Arlington McCallum, chairman of the committee in charge of arrangements. As usual the service is sponsored by the Military Order of the World War, and virtually every military and patriotic organization in the District of Columbia has been invited to participate.

In addition to playing instrumental accompaniment for the hymns that will be sung by the congregation, led by massed choirs, the marine band is scheduled to provide a concert of sacred and classical music for a half hour immediately preceding the service. An additional musical element will be offered by American Legion drum corps that are to play during the processional, in which color guards representing the various participating societies and carrying United States flags and emblems of their orders, march toward the open-air altar.

This service last May was witnessed by nearly ten thousand persons, and the size of the congregation is expected to be materially increased at this year's gathering. Provision is being made in the amphitheater, which is situated on the wooded hillside immediately below the rising cathedral, for the accommodation of 15,000 persons. Through the courtesy of the United States Signal Corps, electric amplifiers will be installed so that all attending may hear the music and speakers.

A sermon by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, is one of the important elements in the order of service which is being prepared for the occasion. It is also understood that chaplains from the Army and Navy are to have part.

R. L. WOLVEN.

### HISTORY OF CHURCH PEWS IN RICHMOND, VA.

RICHMOND, VA.—St. Philip's Church for colored people, Richmond, has a mission. St. Peter's, on Church Hill, which is using a church that was privately built over in New Kent county before the Civil War. During the war it was used as a hospital, and when the soldiers died, as many of them did, the ends of the pews were knocked off to use as markers for the graves. After the war the church was moved to Richmond, and the pew ends left the graves and returned to their former occupation in the church. Names and dates can still be read on some of them.

### REOPENING OF LONDON CATHEDRAL

NEW YORK—June 25th is the date for the official reopening of St. Paul's Cathedral, London, now sounder and more secure than when it was erected, its costly repairs all paid for by voluntary contributions. The opening service will be a gorgeous occasion, the King and other royalty attending, and the Lord Mayor, and representatives of pretty much every branch of human activity. The Archbishop of Canterbury is to preach.



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## NOTES FROM SYDNEY, AUSTRALIA

The Living Church News Bureau)  
Sydney, Australia, April 1, 1930}

THE CALL FROM LAMBETH HAS CAUSED the Australian episcopal bench to become temporarily vacated. With the exception of one or two coadjutor bishops the Australian Church will manage its affairs for six months without its prelates. Even His Grace of Melbourne who arrived in Australia only three months ago will return to England for the Pan-Anglican Conference. Also quite a number of the Australian bishops will visit the conference officially for the first time. Thus we have evidence how time has changed a venture of good will which when first attempted was not strong enough to bring an Archbishop of York to London, into such an important event that Anglican bishops from the farthest parts of the earth are now glad to journey to the mother see in England as the bishops of old journeyed to the great councils of the Church catholic.

Australia will be well represented at Lambeth as we have twenty-six dioceses now in this young country, including four archdioceses, with the primate see at Sydney. The Lambeth Conference should afford an opportunity for the Australian Church to meet the American Church at this time, and to interchange greeting and sympathy which would be valuable. Would it not be possible for the Church in America to send a bishop or other dignitary once a year on an official visit to Australia? There are sympathies which are similar in this country to the great American Church in so much that we are carving our Church destiny from the beginning as America has done.

### PROCLAMATION ON REUNION

An item of outstanding interest here is a recent proclamation on reunion made to the Church of England in Australia by official representatives of the Presbyterian, Methodist, and Congregational Churches in Australia. The statement opens with the greeting:

"We rejoice in the noble vision of a reunited Church presented in the appeal to all Christian people by the archbishops and bishops assembled in the Lambeth Conference of 1920, and as duly appointed representatives of our several Churches we are ready at all times as opportunity offers and as the will of our one Lord and Master shall be discovered, to give effect to that appeal. The ideal of a Church 'genuinely Catholic, loyal to all truth, and gathering into its fellowship all who profess and call themselves Christians, within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common and made serviceable to the whole Body of Christ,' is an ideal true, we believe, to the will of God, and therefore one for which we feel a deep and solemn obligation to strive."

It continues to express a general agreement with the Church of England regarding the Scriptures as the Word of God, and that "the Sacraments of Baptism and the Lord's Supper are divinely instituted means of grace and we have ever held in reverent estimation the Apostles' Creed and the Nicene Symbol." It points out definitely, however, that there still exists "grave divergence throughout the Church on the character and functions of the Ministerial Office," and states that the Anglican Church has not given clear statements on the matter. At the same time gratitude is expressed for the goodwill extended,

yet points out plainly that regarding the ministry of the future, if it is to be Episcopal, the present ministries in the uniting Churches must be recognized as "real ministries of Christ's Church, Word, and Sacraments in the Universal Church." This statement is again a proof that the main question of difference is clearly seen by the leaders of the non-episcopal Churches and that further steps to a proper understanding on this point should be made. The Anglican Church should not make a response from other Churches difficult by befogging one of the chief points at issue. R. HARLEY-JONES.

## BROOKLYN NOTES

The Living Church News Bureau)  
Brooklyn, April 26, 1930}

EASTER DAY SEEMS TO HAVE BEEN OBSERVED by an exceptionally large number of people in this diocese. All one hears is of large congregations and many communicants. Additional clergy for Easter duty were in great demand, both as assistants in the larger parishes and for duty at missions ordinarily served by deacons and lay readers. Every such need is believed to have been supplied, but not without difficulty.

### EASTER AT THE CATHEDRAL

Bishop Stires celebrated and preached at both the 8 o'clock and the 11 o'clock services at the cathedral. These two services were identical, each consisting of Morning Prayer and Holy Communion with music and sermon. At the early Communion at 6:30, there was a large congregation; at 8 and at 11 it was necessary to seat people in the crypt; and at 11 many people were unable to get into the building at all. The total number of communicants was between 950 and 1,000.

For the last two or three years the Cathedral service on Easter Day has been carried into the crypt by microphones and amplifiers. This year, however, there was a feature in the rendition of the service that was new here and is probably altogether unique. The crypt congregation listened to the service that was being rendered upstairs, and no part of the service was actually spoken in the crypt until the Consecration Prayer in the Communion Office was reached. Then the priest at the crypt altar consecrated *sotto voce*, the congregation hearing the voice of the Bishop through the amplifiers. After the communion of the people, the priest at the crypt altar continued the service independently, finishing earlier than the much larger congregation above.

### EASTER GIFTS

Among the gifts received at Easter time, Trinity Church, East New York, reports several: a handsome altar book from Dr. and Mrs. Kargoll in memory of their son and daughter-in-law; a corresponding new Litany book from Mr. and Mrs. Charles Cheeseman in memory of their parents; a solid silver ciborium from Miss Anna Linefelder in memory of deceased members of her family; two altar lights from Richard Dainty in memory of his parents; a purple stole and a white silk burse and veil from members of a neighborhood club not related to the parish.

### ORGANIST RETIRES

William C. Hardy, for several years organist and choirmaster at St. Ann's, Brooklyn, retires from that position May 1st. The rector, the Rev. S. M. Dorrance, in announcing this in his weekly bulletin,



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says, "I cannot make this announcement without expressing the deep regret with which I have received his resignation. . . . He has been most generous of his time, and has always had the welfare of the parish at heart. . . ." Mr. Hardy is well-known in Brooklyn, having been organist at several other churches successively before going to St. Ann's: St. Thomas', St. Peter's, and St. George's. His many friends will hope that his retirement will not be for long.

PERSONAL

The Rev. Lawrence A. S. R. Rose, rector of the Church of the Transfiguration, Brooklyn, has returned from an absence abroad, necessitated by ill health, and has resumed his duties. The Rev. George T. Gruman, rector of the neighboring parish of Trinity, who took over Fr. Rose's duties during the latter's absence, received a handsome gift from the people of the Transfiguration parish upon Fr. Rose's return.

The Rev. T. Bond Holland, M.D., rector of St. John's, Brooklyn, and the Rev.

The Rev. Albert E. Martyr, rector of St. Matthew's Church, Grand Junction, and dean of Western Colorado, was recently awarded a new automobile in a popularity contest, the whole city rallying to his support regardless of religious affiliation.

The Mission of the Epiphany, Denver, the Rev. Robert A. Russell, vicar, has been entirely renovated and redecored and a new lighting system installed.

DEDICATE FIRST UNIT OF NEW CHURCH AT LONGVIEW, WASH.

LONGVIEW, WASH.—The city of Longview is less than eight years old but has a population of about 16,000. Promoted by great lumber interests the city is planned along the most modern lines on the north side of the great Columbia River across which a handsome new bridge, 8,289 feet long, with a span of 1,200 feet, has lately been opened. In the midst of all this progress the Church, represented by about 175 communicants, had no place



PROPOSED GRACE CHURCH, LONGVIEW, WASH.

Bishop Huston dedicated the first unit of the new church on April 15th. Longview is the newest city in the United States.

Sidney Dixon, rector of St. Andrew's, Brooklyn, are ill, and both are patients in St. John's Hospital.

CHURCH CLUB DINNER

The Church Club of the diocese announces a testimonial dinner to the Bishop and the Bishop Suffragan, to be held at the Garden City Hotel on Monday evening, May 5th.

CHAS. HENRY WEBB.

RURAL WORK IN COLORADO

DENVER, COLO.—Work among the isolated Church people has been so systematized under the leadership of the Rev. H. C. Benjamin and the Rev. E. J. Pipes that each section of the state has been assigned to the nearest clergyman and no communicant will be without pastoral oversight.

Sermonettes by the bishops and others are mailed from time to time.

The Woman's Auxiliary has a special department of Church extension to keep in touch with the isolated. Mrs. E. T. Boyd, first vice-president, is in charge.

In the mountain village of Marble there is only one church building, our own, which, having need of repairs, is now being renovated. The town council has made a special appropriation of \$50 in addition to the sum raised by the tiny group of interested Church people.

St. George's Mission, Leadville, a town which is located two miles above sea level, has made much progress the past year, even in the face of the lack of a resident minister, a loyal Church woman having prepared twelve candidates for Confirmation, who were presented to the Bishop Coadjutor on Easter Day.

of worship except a rented store building until April 15th, when the first unit of what will eventually be a particularly artistic and worthy set of buildings, designed by Lance Gowen, was dedicated by the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, assisted by the Rev. A. H. F. Watkins, priest-in-charge, and the Rev. Frederick Luke, of Centralia.

The unit thus dedicated consists of the parish hall, with excellently fitted kitchen, fireplace, and, to allow of the hall being used as a chapel, well appointed sanctuary separated when not in use from the rest of the building by a rich velour curtain. Eventually it is hoped that a handsome church, a suitable Church school building, and a rectory will be provided, the church connected with the parish hall by an open work cloister. The Church people in the community consist largely of young couples starting in life in a new place and while very earnest and willing in support of the Church are unable to contribute large sums. The American Church Building Society generously helped to finance the present building.

SOCIAL SERVICE CONFERENCE TO MEET IN BOSTON

NEW YORK—The tenth National Conference on Social Service will be held June 9th to the 14th at the Hotel Vendome and St. Andrew's Hall, Trinity Church, Boston.

Several joint meetings will be held with the Federal Council of Churches. The Rev. Charles N. Lathrop is president of the conference, and the Rev. Lloyd B. Thomas of Oakland, Calif., is secretary.



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## PRIEST TRIED IN LEXINGTON BY ECCLESIASTICAL COURT

LEXINGTON, KY.—The first Ecclesiastical Court that has ever convened in the diocese of Lexington since it became a diocese in 1896 was organized on Wednesday, April 23d, at Christ Church Cathedral parish house, Lexington, to try the Rev. Julius A. Velasco, rector of St. John's Church, Bellvue-Dayton.

The charges brought against the Rev. Mr. Velasco by the standing committee of the diocese were as follows:

First, guilty of conduct unbecoming a clergyman in that the accused, after having signed a pre-ordination agreement to the effect that in the event that he should enter upon a proposed marriage with a member of the Roman Catholic Church, he would resign his orders. The proposed marriage took place and Mr. Velasco subsequently refused to resign on the grounds that the promise exacted was uncanonical and that it had later been expunged from the records by the standing committee.

Secondly, the standing committee charged the defendant with a violation of his ordination vow to "frame and fashion your own lives and the lives of your family according to the doctrine of Christ; and to make both yourself and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ." The standing committee maintained that Mr. Velasco's wife having refused to be married by a priest of the Episcopal Church, and Mr. Velasco having thereupon agreed to be married by a priest of the Roman Church, after making the customary declarations which include the agreement to allow all issue of the union to be brought up in the Roman

Church, he violated the above ordination vow.

Thirdly, the prosecution charged Mr. Velasco with having made "defamatory statements" about the Bishop of the diocese.

Members of the Ecclesiastical Court elected the Rev. Franklin Davis as their president. Other members were: the Rev. Frank E. Cooley, the Rev. E. W. Baxter, the Rev. Harold O. Boon, and the Rev. J. Wilson Hunter. Counsel for the prosecution were Senator A. E. Stricklett of Covington, and Henry T. Duncan of Lexington. The defendant employed no legal counsel but pleaded his own case with the assistance of one of his vestrymen.

After a two-day session, the court returned the following verdict:

"The Ecclesiastical Court of the diocese of Lexington, meeting at Christ Church Cathedral on this 24th day of April, 1930, after prayer and due consideration of the charges made against the Rev. Julius Arnold Velasco, finds the said Mr. Velasco—

1. On charge No. 1, not guilty.

2. On charge No. 2, not guilty.

3. On charge No. 3, guilty.

"We do hereby recommend for his sentence that he shall be admonished according to Canon 28, section 1, subsection h." Signed by all the members.

With respect to the facts, as brought out by the testimony, it was replied by the defendant to the first allegation that the pre-ordination promise exacted from him was uncanonical and that later it was expunged from the records of the standing committee. The latter body produced its minutes, which showed that the record was expunged, but held that the promise was still considered to be binding.

With respect to the second charge:

defendant maintained that a Roman Catholic woman might conceivably "frame and fashion" her life "according to the doctrine of Christ." He also maintained that neither he nor his wife considered themselves bound to bring up the children, should children result from their union, in the Roman Church. He maintained that they, he and his wife, had a private agreement as to that and that she would never expect or demand such a sacrifice from him. Further, that in the event that she should change her mind and demand to have the children brought up in the Roman Church, he would "get out of the ministry."

Regarding the third charge: defendant maintained that he had not attacked the Bishop through the press nor issued defamatory statements about the Bishop. He maintained that the Bishop had first attacked him through the secular press and alleged that he had merely corrected some misstatements the Bishop had made.

The prosecution maintained that the charges as set forth against Mr. Velasco were true, that he had gotten his orders by making a promise which he did not intend to keep; that all the way through he had tried "to eat his cake and have it too," and that he had been, as the Bishop was said to have called him, a "rebellious priest."

Some statements of the defendant were that "Love knows no Church," "I came here not to seek publicity but simple justice," "Gentlemen, I care not whether she uses a rosary or believes in Transubstantiation—she loves Jesus Christ just as much as I do," and "My wife believes that the sacraments I celebrate are valid; if my wife denied my ministry, I could never have married her."



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## CONVOCATION OF THE PHILIPPINES

MANILA, P. I.—As in the two preceding years the convocation of the Philippine Islands, in session at the Cathedral of SS. Mary and John, Manila, February 11th to 13th, was held in combination with a less formal conference, which could discuss and indicate a diocesan policy on topics of particular importance—such as Evangelical methods, this year's topic—in a less binding form than in the more official meetings.

Convocation in its two sessions gave sanction to the recommendations contained in the Bishop's annual address. The Bishop felt that the staff of the various stations still did too little to induce the habit of giving, as preparation for self-support, among their converts. A committee was authorized to review each year's gain in this matter and, by encouragement and practical suggestion, to lead the mind of the diocese toward greater and more habitual generosity in supporting the Church here and abroad.

A committee also was authorized to consider whether the publication of the new Prayer Book does not make opportune a greater liturgical uniformity through the diocese and to investigate the liturgical policy of other missionary districts in the Anglican communion in order that, whether uniformity or diversity of worship become the diocesan practice, it may become so as the result of intelligent forethought rather than through the haphazard individualism which has existed.

Evangelical methods (at the conference) were presented by five speakers, whose different fields suggested in themselves the variety of the problems which the Church in the Philippine Islands has to solve. The Rev. H. E. Studley spoke of Chinese work in Manila; the Rev. L. G. McAfee of his pioneer work among the nomadic Tirurai tribesmen in the great southern island of Mindanao; the Rev. Canon Benson H. Harvey told of his efforts in seeking out isolated Americans whose example counts for so much; good or bad, among an observant and critical native population. The Rev. L. L. Rose dealt with problems found among the Igorot population, and finally the Rev. Crispino Salustiano, who is expected soon to be the first native priest of the diocese, discussed his work among unchurched Filipinos in the Manila slum districts that encircle St. Luke's Church and Hospital.

From such a wealth of material it was difficult to confine the debate to definitely selected issues but the conference soon concentrated on the preparation of a native ministry in the non-Christian regions where a handful of candidates are offering themselves and where a native priesthood is urgently needed to supplement the inadequate foreign staff. The conference recommended that this preparation be along the simple, practical yet sound lines devised by the late Bishop Weston of Zanzibar, and that an informal school, requiring neither buildings nor equipment, be established as soon as conditions warrant it at Sagada under the presidency of Fr. Rose, with the other priests of Sagada, Bontoc, and Besao available as members of the faculty to whom the students could be sent for specified portions of their training. This scheme seemed elastic enough to cope with such candidates as might be found in the Igorot stations. Not only did Baguio, a much more Westernized region, desire to send possible students to such a school, but distant Upi as well, Fr. McAfee feeling that much might be gained by the mingling of his Tirurai with

young men as different as the Igorot and a bond of future unity provided in a diocese which geographical and racial conditions combine to break into many disparate units.

## THE DIFFICULTIES IN MEXICO

NEW YORK—On the whole list of bishops and heads of Churches in Mexico, as published by the Mexican government, Bishop Creighton is the only foreigner.

The Bishop writes that during the past year he confirmed fifty-two candidates—"a wholly inadequate number," he says, "but still a decided improvement over last year when I confirmed but twenty-two. Very few centers for confirmation are open to me, and confirmation is administered under difficulties scarcely appreciable to people living in countries where religious conditions are normal. Nevertheless, we are thankful for such privileges as are ours under the law, and despite adverse conditions the Church in all parts of the Republic has made advance under the devoted leadership of the members of our staff, encouraged and inspired by the Department of Missions."

Material improvements to the Church's equipment in Mexico during the past year include: property purchased by St. George's Church, Pachuca; guild room added at Christ Church, Tampico; cornerstone laid for new church of St. James at Santiago Loma; new Church of the Saviour consecrated in Chapantongo; new Church of St. Stephen the Martyr opened at San Sebastian; repairs almost equal to rebuilding at San Miguel, Cuernavaca; substantial improvements at San Bartolo; new rectory completed at Guadalajara; extensive repairs to one of the buildings at St. Andrew's School; work begun on the addition to Hooker School. This is all good news in view of the need Bishop Creighton found practically everywhere in his field for great improvement. Much remains to be done.

Bishop Creighton resumes the journal of his country visits, after an interruption while he was in the States:

"Mrs. Creighton and I left at 7:15 A.M. for Jojutla Morelos. . . . Presbitero Céspedes met us with a boy who carried my suitcase on his head the mile walk to the hotel.

"On Sunday we made our way through



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the crowded market and past the barbers, who had their chairs set up in front of the church. The church was filled for the service of the Holy Communion. Pbro. Céspedes celebrated and preached, and played the broken-down organ which needs replacing. After the service there was a wonderful feast, and a poem of welcome and response, also a meeting with the Junta parroquial (vestry). . . .

"Our whole plant at Jotutla is in miserable condition. It must be rebuilt, and these poor Indians simply cannot do it without some help. I promised them 400 pesos for every 100 they raise. It will take 2,000 pesos to rebuild and I am afraid it will be a terrible struggle for them to raise their 400. I have in my discretionary fund 448 pesos sent me at various times by friends in the States towards the 1,600 pesos (\$800 gold) I have promised them.

"Jotutla is a most difficult mission sta-



tion for a clergyman. The climate is enervating and the water devastating to health. Poor Céspedes is a shadow of his former self, and reminded me that both Pbro. Miranda and Camara had broken down in Jotutla, and have never recovered. He wanted to know if he was to stay there indefinitely. How I wish the government would give me permission to transfer these men and change them about; but under the law they must be registered for a certain place and it requires a new solicitude to effect a change."

#### SUMMER PREACHERS IN EUROPEAN AMERICAN CHURCHES

PARIS—The Very Rev. Frederick W. Beekman, dean of the American Pro-Cathedral Church of the Holy Trinity, Paris, requests that the following information be brought to the attention of American Churchmen:

"Members of the House of Bishops who will be in attendance at the Lambeth Conference and who would be willing to preach in any of our American churches in France, Italy, Switzerland, or Germany, either before or after Lambeth, are requested to write Dean Beekman, 23 Avenue George V, Paris, giving places and dates. This will mean much to American Churchmen and others in Europe."

#### CONFIRMATION CLASSES

NEW YORK—One of Bishop Slattery's last confirmation classes was the largest he ever confirmed, 130 persons, at Grace Church, Lawrence, Mass. And 130, as it happens, was the number of persons Bishop Shipman was to have confirmed at the Chapel of the Intercession, New York, the night of the Sunday he died.

#### PATRIARCH TURIAN DIES

NEW YORK—The New York Times reports that the Armenian Patriarch of Jerusalem, Mrelisee Turian, who had been transferred to this throne from that of Constantinople, died on Sunday, April 27th. He was elected to the see of Jerusalem in 1921 and was the first Patriarch to have his election ratified by a British sovereign.

#### FIRST CLASS CONFIRMED IN NEW CHURCH IN NORTH TEXAS

SAN ANGELO, TEX.—The Rev. A. E. Whittle, rector of the new Emmanuel Church, San Angelo, presented to the Rt. Rev. Eugene C. Seaman, D.D., Bishop of North Texas, on April 27th a class of fourteen as the first to be confirmed in the new building.

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#### NEW CHURCH IN NORTH TEXAS

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Green county courthouse, interior walls faced half way up with walnut, having a white stone altar and pulpit and equipped with radio broadcasting facilities, the church is the largest and most beautiful in North Texas. There are beautiful stained glass windows in the baptistry and elsewhere. A Wicks organ has been installed.

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#### BISHOP MORRISON MEMORIAL

DAVENPORT, IOWA—The Easter number of *Saint Katharine's Wheel*, the magazine issued by students at St. Katharine's School, is devoted to a memorial number to the late Bishop Morrison, whose interest in the school was so intense and long continued. Information is given of a fund to be raised in memory of Bishop Morrison as an endowment for the school, toward which it is stated a friend in Chicago has given \$1,000 and the fund has already grown to \$2,500. At least \$100,000 is needed for the purpose. "Bishop Morrison," says the article, "was not only the head but also the inspiration and guiding hand in the management of the school." Assistance may well be given to this fund from outside the school and the diocese, since Bishop Morrison amply deserved a national memorial.

#### AT ST. ANDREW'S, TENN.

NEW YORK—Curious instances of those unused reserves of physical strength in us which come into play in times of stress: While the recent fire was going on at St. Andrew's School, in Tennessee, three boys carried the iron safe out of the building; later in the day, twelve boys were needed to move it.

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## AMERICAN CHURCH MONTHLY

The Rev. Charles Carroll Edmunds, D.D., Editor

May, 1930

Vol. XXVII, No. 5

#### EDITORIAL COMMENT

Certain of Our Exchanges—Worth Imitation—Suggestions—Christian—Can We Give Sympathy?—One Way It Is Done—The War Against Purity—Easy Marks—Is This True to Life—Memorial Day—Can We Learn to Pray Better?

#### THE SOCIAL DUTY OF CATHOLICS

Vida D. Scudder

#### RECONSTRUCTION AND THE PERSON OF CHRIST

W. J. Sparrow Simpson

#### THE WORK OF THE COMMUNITY OF THE TRANSFIGURATION IN CHINA

By One of the Sisters

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G. Clarence Lund

#### TWO MODERN SHRINES—MALINES AND LISIEUX

Florence R. Menter

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J. G. Hammarskjöld

#### AMERICA AND THE CHURCH SCHOOL

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VIRGINIA JOINS  
100 PER CENT CLASS

NEW YORK—In February the diocese of Virginia notified the National Council that it could expect only \$42,000 on the budget quota of \$47,700 assigned to Virginia for 1930. Since that time the Bishop and others have been hard at work in an effort to supplement the pledges made by the parishes in order that the full budget quota might be paid. This has now been accomplished, and on April 8th the executive committee of the diocesan missionary society formally voted to accept the full quota. This increase of \$5,700 from the diocese of Virginia not only puts the diocese in the 100 per cent class but is a great help to the National Council.

At the February meeting of the National Council, efforts were in progress in a number of dioceses to supplement the sum already reported to the National Council. At that time the council estimated that these efforts would result in additional payments of \$44,000, and Virginia's additional pledge will be of great help in justifying this estimate.

DR. SCHUYLER RESIGNS  
RECTORSHIP AT TRENTON, N. J.

TRENTON, N. J.—Following the announcement of his resignation on Easter Day, after thirty years' rectorship of Trinity Church, the Rev. Dr. Hamilton Schuyler preached a sermon on Low Sunday which he said was not to be taken in any sense as a farewell address, but rather as an assurance of his continued interest in the parish, together with an expression of the good will and helpfulness of the parishioners during his thirty years of service. He paid a high tribute to the vestry and other lay workers, and declared that during his rectorate he had received nothing but the kindest treatment and coöperation in his work.

Dr. Schuyler's resignation has been accepted to take effect as of October 1st, when he will become rector emeritus, with the right to a seat in the clergy stalls. He is to retire from parish work but will continue to reside in Trenton.

INTERNATIONAL CONFERENCE  
ON MENTAL HYGIENE

NEW YORK—Ninety per cent of a clergyman's problems are in the field of mental hygiene, says a clergyman who has studied the matter. Problems of behavior, of juvenile delinquency, of family relations, are his to deal with, and his greatest modern rival is the work of mental hygiene which could and should rather be his greatest ally and his most helpful instrument in pastoral work.

The first international conference on mental hygiene meets in Washington, D. C., May 5th to 10th. Among the subjects on which ideas and experience are to be gathered from about thirty countries are the care of mental patients outside institutions, use of community facilities for prevention and care, psychiatry, mental hygiene in industry, in vocational guidance, marital relationships, problems of adolescence, pre-school problems, teacher training.

No papers are to be read. They are to be, or by this time have been, written, translated into English, French, and German, and circulated in advance, conference time being used almost wholly for discussion.

Further information available from John R. Shillady, 370 Seventh avenue, New York City.

† Necrology †

"May they rest in peace, and may  
light perpetual shine upon them."

FRANCIS RICHARD BATEMAN,  
PRIEST

PUYALLUP, WASH.—The diocese of Olympia mourns the death of the Rev. Francis Richard Bateman, rector of Christ Church, Puyallup. For the past year or so Fr. Bateman had been in failing health and underwent a serious operation in Holy Week, his Bishop taking his duty that he might not delay obtaining any surgical relief that was possible. He never recovered, however, and died on Easter Monday morning.

Born in England nearly seventy years ago, Fr. Bateman was educated at the Metropolitan Tabernacle College for the Baptist ministry in which he served for nine years, holding charges in London, the island of St. Helena, and New York. Influenced by the Rev. Dr. Charles DeWitt Bridgeman, the Rev. Dr. Morgan Dix, he was ordained deacon and priest by Bishop Potter in 1894 while missionary at Dover Plains, N. Y. In 1894 he became priest of the Pro-Cathedral chapel of St. John the Divine, New York, but in 1896 became rector at Rawlins, Wyo. Three years later, however, he returned east as rector of the Church of the Good Shepherd, Scranton, Pa. In 1906 he moved westward again and for twelve years was rector at Helena, Mont. He then came to Seattle and was for seven years rector of St. Clement's Church in that city, acting for three terms also as locum tenens at the Church of the Epiphany. Four years ago he took charge at Puyallup, where an excellent new church and parish hall were built. Fr. Bateman is survived by his widow, whom he married on the Island of St. Helena; one son, Arnold, U. S. N., an instructor at Annapolis; and four daughters, Rachel and Margaret of Seattle, Stella in New York, and Winifred of Puyallup. In Montana Fr. Bateman was president of the standing committee and a deputy to the General Convention of 1910. In Olympia he had been secretary of the standing committee.

The funeral took place on April 24th at Christ Church, Puyallup, Bishop Huston celebrating requiem Eucharist and conducting the burial service in the presence of many of the clergy of the diocese and parishioners.

HENRY M. KIEFFER, PRIEST

ATLANTIC CITY, N. J.—The Rev. Dr. Henry M. Kieffer, retired priest of New Jersey and a Civil War veteran, died at his home in Atlantic City on Tuesday, April 22d, in his 84th year. At 16, Dr. Kieffer enlisted as a drummer boy in the Civil War and served three years with the 150th Pennsylvania Volunteers Regiment.

Dr. Kieffer was born in Mifflinburg, Pa., October 5, 1845. He was ordained deacon in 1904 by Bishop Coleman and priest the following year by Bishop Talbot. He was rector of Christ Church, Susquehanna, Pa., 1904-1905; rector of St. George's Church, Newark, N. J., 1905-1907; chaplain of the Church of the Good Shepherd and assistant at the Church of the Ascension, Atlantic City, 1909-1910; and rector of Christ Church, Millville, N. J., 1917-1923. He was the author of *The Recollections of the Drummer Boy, Col-*

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*lege Chapel Sermons, The First Settlers of the Forks at the Delaware, It Is to Laugh, The Funnybone, Short Stories of the Hymns, and Laugh Again.*

The funeral service was held on Thursday morning, April 24th, from the home. Burial was in Lancaster, Pa.

#### JAMES HENRY CLARKE, PRIEST

WILDWOOD, N. J.—The Rev. James Henry Clarke, D.D., rector of St. Simeon's Church of Wildwood, died at the rectory on Thursday, April 10th, following a short attack of heart trouble.

Dr. Clarke was born in Philadelphia, Pa., on August 5, 1864, and received his early education in that city. In 1887 he entered the Methodist ministry and for twenty-six years was active in the work of that Church, serving a number of churches in New Jersey. In 1912 he came into the Church, and was ordained deacon by Bishop Peterkin, and priest in 1913 by Bishop Gravatt. Then followed rectorships in Grace Church, Elkins, W. Va., 1912-13; St. Paul's Church, Sistersville, W. Va., 1913-19; St. John's Church, Cambridge, Ohio, 1919-20; and St. Simeon's Church of Wildwood, from 1920 until his death.

In 1901 Dr. Clarke was awarded the degree of Doctor of Divinity by Adrian College, and for a number of years acted as a lecturer and teacher, also being a frequent contributor to magazines and newspapers. In 1922 he organized the Knights of St. Simeon, an organization for boys of the Church of 12 years of age and over. In 1924-25 he served as chaplain of the New Jersey State Senate. For many years he was active in Masonic circles, and served on diocesan committees, both in West Virginia and in New Jersey.

The burial office, followed by a Requiem celebration, was held in St. Simeon's Church on Monday, April 14th, at 11 o'clock, the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, officiating, assisted by clergy of the near-by parishes in the diocese. Interment was in Greenwood Cemetery at Manasquan, N. J., and was in charge of Bishop Matthews, who was assisted by the Rev. John H. Schwacke, rector of St. Peter's Church, Freehold.

Dr. Clarke is survived by his widow, Mrs. Sarah Ludlow Clarke, and one son, Addison Clarke of Lima, Ohio, and by two daughters, Miss Jeannette Clarke and Mrs. Nancy Grier, both of Wildwood; also two brothers, William T. Clarke of Laurel Springs, and Johiel C. Clarke of Collingswood, and one sister, Mrs. Mary Ferris of Westville.

#### LUCIEN ALLEN SPENCER, PRIEST

ORLANDO, FLA.—The Rev. Lucien Allen Spencer, U. S. Commissioner to the Seminole Indians and formerly dean of St. Luke's Cathedral, Orlando, died on April 21st, and was buried in Orlando on April 23d.

While in the Everglades, assisting in enumerating the Seminoles for the 1930 census, a sudden heart attack proved fatal. He was carried to Fort Myers, where a service was held in the church on the following day by the Rev. F. A. Shore, a close friend for many years. He was buried with the military honors he had so often participated in during his noble service as chaplain through the World War.

Born near Detroit in 1871, he was ordained deacon in 1896 and priest in 1898 by Bishop Williams and began his ministry in the diocese of Marquette, then ac-

cepted a call to Bradenton, South Florida, in the latter part of 1899.

When St. Luke's, Orlando, became a cathedral parish early in 1902, the Rev. Mr. Spencer was called to become the first dean of this parish, and for eleven years he gave unstintingly his marked ability, his zeal, and devotion to carry forward that work, while also assisting Bishop Gray to an untold degree in diocesan labors. Skilled as an architect, his charge in Orlando was marked by notable building achievements—the enlargement of the church followed by the erection of the chapter house and of the deanery; three large buildings for the cathedral school; and a group of buildings for the Church Home and Hospital—each in turn having his personal care. In 1913 he resigned to accept the work he has since carried on so nobly in behalf of the Seminoles. He soon won the confidence of these Indians and has accomplished much for their welfare.

He was chaplain of the Florida troops through their stay on the Mexican border, going from this to U. S. Army service upon our entrance in the World War. Made ranking chaplain at Camp Wheeler, Macon, he was soon sent overseas where he was kept till in July, 1919. He officiated for over 1,000 military funerals. The rank of major was accorded him.

Throughout the years, he has held the warm friendships of former parishioners and countless others, his life a helpful influence wherever known. He is survived by his widow, by a married daughter, and two small grandsons.

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## Church's Forward Movement

**T**HE Advance Work Program of some 170 items of forward work in all mission fields of the Church is to be completed by Epiphany 1931.

Dioceses and missionary districts have accepted the various projects and are offering them to their parishes and missions, and to individuals.

Projects may be sub-divided, so that everyone may have a part in whatever piece of work is undertaken.

If a church is to be built in some mission field, Church School Classes, Parish Organizations, Auxiliary Branches, Men's Clubs, may undertake to buy a roof, a floor, doors and windows, heating and lighting equipment. Individuals may supply as memorials: Altar, reredos, pews, font, bell. There is the story of a group of small boys who are to buy hardware required in construction of a parish house, and of a similar group that is to supply shutters.

There is inspiration in the thought that the smallest child and the wealthiest Churchman can join in the whole Church's advance.

*Ask your Rector about the Advance Work Items  
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## THE NATIONAL COUNCIL

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DEACONESS ANNA

LOS ANGELES—There entered into rest on the evening of Sunday, March 30th, Deaconess Anna (Mack) of Los Angeles. She had for some time been a great sufferer from asthma, especially during the last two years, and succumbed to that disease.

Sister Anna, as she was called, came to Los Angeles with Deaconess Mary (Leslie) in March, 1910, to open a Church settlement house on the east side of the city. They carried on this work together very successfully for some years; but the work for which Sister Anna will be best remembered is her work in connection with the Deaconess House in Los Angeles. It was she who came to the rescue when, in November, 1921, the necessity fell upon the deaconesses either to accept a house unfurnished and with no money back of it or to decline it and let it revert to the heirs. Sister Anna came forward and offered to undertake the work, which she did, taking the greatest interest in the house to the very end. During the past three years she had given much of her thought and effort to the matter of raising an endowment for this institution. A requiem celebration was held for her early in the morning of the day of her burial.

J. PLIMSOLL EDWARDS

HALIFAX, N. S.—In the death of Major J. Plimsoll Edwards, 73, Halifax has been called upon to mourn one of its foremost citizens. Although not a resident until the year 1916 he at once began to connect himself with many of the clubs and societies where he felt that he could perform some service. As a great book lover and collector he naturally found a work to his liking in the Nova Scotia Historical Society, of which, for a time, he was president.

During the war he devoted much time to the promotion of the special efforts being made at that time by the Overseas Club and the Navy League.

In St. Paul's Church there will be felt a special sense of loss. The old historic building made a special appeal to him.

Major Edwards was a son of the late Rev. John Edwards of Clarence, Ont. He came to Nova Scotia in 1903, being manager of the then Londonderry Iron Works. In 1916 he was appointed by the Dominion government inspector of income taxation for the province of Nova Scotia and Prince Edward Island, from which post he retired in 1927. He then became secretary of the Church of England Institute and was also a member of the board of governors of King's College.

CHARLES C. BLACKADAR

HALIFAX, N. S.—The death of Charles C. Blackadar, veteran owner and editor of Halifax's oldest newspaper, *The Acadian Recorder*, removes from earthly activities one of the leading citizens and Churchmen of Halifax.

A list of his manifold activities suggests a directory and his record of service in various capacities is remarkable. He was a bank director for forty-four years, the longest service in Canada. He was president and director of the Acadian Fire Assurance Company for forty-three years; president of the Association for Improving the Condition of the Poor for thirty-one years; and associated with it for forty-three years; director of St. Paul's Home for Girls for forty-three years; member of the vestry and warden of St. Paul's

for forty-two years; director of the School for the Deaf for thirty-one years; director of the Home for Aged Men, which he founded, for forty-one years; and one of the founders of the S. P. C.

Mr. Blackadar might have been a senator and he might have been lieutenant-governor of his native province, but refused both honors.

Mr. Blackadar left sums ranging from \$100 to \$2,000 each, to all the employees of *The Acadian Recorder*, of which he was the proprietor for sixty-one years. The balance of the estate goes to relatives and friends.

The public bequests embrace sums ranging from \$1,000 to \$7,000, and the list includes many organizations with which Mr. Blackadar, in his long life of community service, was associated since their inception. The Anti-Tuberculosis League is the largest beneficiary on the list, receiving \$7,000. To the Association for Improving the Condition of the Poor, in which work he was actively engaged for years, he leaves \$5,000, while similar sums go to the Home for Aged Men, which he founded, to St. Paul's Girls' Home, which he helped to organize, and to St. Paul's Church, of which he was a life-long member.

MRS. ANNIE LOTT HARING

QUAKERTOWN, PA.—Mrs. Annie Lott Haring, wife of Charles C. Haring, president of the Quakertown National Bank, died in St. Luke's Hospital on April 19th. Two of Mrs. Haring's daughters married clergymen, one being Mrs. Frank W. Sterrett, the wife of the Bishop of the diocese; the other the wife of the Rev. Frederick O. Musser, rector of Trinity Church, Easton. The clerical sons-in-law conducted the funeral services in Quakertown.

THOMAS IRVINE

ST. PAUL, MINN.—Thomas Irvine, for many years a faithful member and generous supporter of the Church of St. John the Evangelist, St. Paul, died on Tuesday of Holy Week after an illness of many weeks with little hope of recovery owing to his advanced age.

After the death of his wife, who was the daughter of the Rev. Horace Hills, for many years rector of the Church at Wabasha, Mr. Irvine erected a beautiful

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stone church in that town in memory of Mrs. Irvine, and left an endowment to keep it in repair.

The burial service was said in St. John's Church, St. Paul, and his body laid to rest in the cemetery at Wabasha beside that of his wife.

#### WOODBURY M. A. SAUNDERS

WINCHESTER, MASS.—Woodbury M. A. Saunders, a candidate for holy orders, died on April 19th at the age of 24 years, in Winchester, his home, after a short illness. Woodbury Saunders was born in Winchester and there attended the public schools before entering Yale University from which he graduated in 1923.

A short funeral service, held at his home and conducted by the Rev. Truman Heminway, rector of the Church of the Epiphany, Winchester, preceded the service in St. John's Memorial Chapel of the Episcopal Theological School of Cambridge on April 22d. Dean Washburn of the Theological School and the Rev. Allen Evans, former rector of the Winchester parish, conducted the latter service. Burial was in Forest Hills Cemetery and the Rev. Allen Evans conducted the committal service. Mr. Saunders was ill but a short time before his death. He is survived by his parents, Mr. and Mrs. Antoine B. Saunders of Winchester.

#### CHARLES SCRIBNER

NEW YORK—Charles Scribner, the noted publisher, died on Saturday, April 19th, at the age of 76.

Funeral services were held on Tuesday morning, April 22d, at St. Bartholomew's Church. The Rt. Rev. John I. B. Larned, D.D., Suffragan Bishop of Long Island, officiated, assisted by the Rev. Dr. Robert Norwood, rector of St. Bartholomew's, which Mr. Scribner attended when he was in the city, and Rev. Victor Mori, rector of Grace Church, Madison, N. J., where he worshipped when staying at his country home at Morristown, N. J.

After the main ceremony there was a short service for members of the family. Burial took place in Woodlawn Cemetery.

#### ADVENTURES OF A MISSIONARY

NEW YORK—A missionary family had a narrow escape in an airplane crash last October. The Rev. and Mrs. G. W. Fisher and two children, formerly of Grand Rapids, Minn., in the diocese of Duluth, were on their way to their new work at the Indian School at Lac la Ronge, Saskatchewan, and were flying the last part of the way. The plane crashed, landing with the cabin wedged between trees, but fortunately did not burn. They had to walk miles in almost impassable country, over fallen timber and through mud sloughs, sleeping without shelter for six nights, and with very little food.

Small David, on the last night of the journey, made his own special prayer of thanksgiving: "God, I thank you for everything you sent us while we were traveling. It was kind of you to think about us. We will like you for ever and ever. Amen."

#### RABBI ON FACULTY OF RACINE SCHOOL OF RELIGION

NEW YORK—Rabbi Aaron Cohen of the synagogue in Racine, Wis., is on the faculty of the Racine School of Religion this coming summer, giving a course on the Old Testament from the Jewish point of view.

#### NEWS IN BRIEF

ARIZONA—The Lenten services of Bisbee were brought to a close with union services every night in Holy Week in the Presbyterian church. Monday night the Rev. Mr. Watkins of the Southern Methodist Church preached the sermon, and on Tuesday night the Rev. Mr. Kinder of the Northern Methodist Church was in charge. The Rev. Mr. Bellingham of the Community Church preached on Wednesday night, and on Thursday night the Rev. Mr. Daves of the Presbyterian Church preached. On Friday at noon the Rev. Mr. Butler of the Baptist Church preached to a large congregation at the Lyric Theater. Many of the stores and the public schools closed for two hours at noon. The services came to a close on Good Friday night with the Rev. William E. Cox of St. John's Church preaching on The Seven Words from the Cross.

ARKANSAS—With the spring weather, Bishop Winchester feels stronger, and he was able to go to Trinity Cathedral, Little Rock, to assist in Confirmation services.—In St. John's, Camden, the Three Hour devotions on Good Friday appealed to the community. The Rev. Randolph R. Claiborne, the rector, conducted the devotions, and addresses were made by Presbyterian, Baptist, Methodist, and Campbellite ministers. This has been the custom for five years. The attendance was the best ever.

BETHLEHEM—The Archdeacon of the diocese, the Ven. H. P. Walter, underwent a major operation in St. Luke's Hospital, Bethlehem. He was in the hospital for six weeks but is now at home and making a rapid recovery.—Since the missionary resigned, the Rev. Frederic De F. Johnson, formerly of Calvary Church, Tamaqua, has been in temporary charge of the mission. Notwithstanding the slump in the anthracite regions, this mission has in the last eight years bought a fine lot for a new church for which they paid \$10,000. They built a rectory on the lot at a cost of \$10,000, borrowing the money on mortgage, but have paid off several thousand dollars on it. Next will be the sale of the old church and building a new one on the better located lot.—St. Ann's, Winton, is one of our youngest missions. It is only three years old, but the church building is too small. The rector, the Rev. A. K. Fenton,

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